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THE TOWN AND COUNTRY SPELLING-BOOK;

IN FOUR PARTS.

PART I. Contains ſingle words and ſhort ſentences, with the ſyllables in each word divided as they are pronounced.

PART II. Contains ſingle words only, with their ſyllables undivided; and comprehends all the longeſt and moſt difficult words in the Engliſh Language.

PART III. Contains moral and entertaining leſſons, with the ſyllables in each word undivided.

PART IV. Contains a plain and comprehenſive view of the pronunciation of the beſt ſpeakers in London; deſigned more particularly for the uſe of ſchools at a diſtance from London.

WITH

AN APPENDIX,

CONTAINING

OBSERVATIONS on ACCENT, EMPHASIS, PAUSES, *&c.*

By *CORTES TELFAIR*, Curer of Impediments in Speech.

Fundamento tota domus nititur. CICERO.

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ADVERTISEMENT.

CORTES TELFAIR cures Dumbneſs, Stammering, and other Impediments in Speech, at his houſe in Barranger's Cloſe, Edinburgh. In three years Deaf and Dumb Perſons are made capable of converſing in a plain and intelligent manner; and are taught reading, writing, arithmetic, *&c.*

Entered in Stationer's Hall, according to Act of Parliament.

PREFACE.

NOTWITHSTANDING the number of good Spelling-books now extant, it is ſtill much complained of by many experienced teachers, that moſt of thoſe are rather treatiſes on grammar than ſpelling; and that few, if any of them, contain a ſufficient number of leſſons for preparing the ſcholar for any other book.

In the preſent work the Author has admitted nothing that ſeemed to him foreign from its deſign; and it was his principal view, to furniſh ſuch a number of proper leſſons on ſpelling and reading, as might ſerve to prepare the ſcholar for reading any other book with eaſe and accuracy; ſo that little more ſhould remain to compleat him, than the modulation of his voice by proper pauſes, emphaſes, and tones. To effect this, beſides grammar he has alſo left out many long and uſeleſs tables of words, which have hitherto made a conſiderable part in moſt Spelling-books. Again, he has entirely rejected that abſurd practice retained in all other Spelling-books, namely, the arranging of ſingle words into columns. From ſuch a practice the ſcholar could not poſſibly reap any advantage; and by the diſuſe of it the Author has been enabled to preſent children with larger tables of ſingle words, and with five or ſix times the quantity of reading that is to be met with in the moſt approved works of this kind.

The Second Part contains ſingle words only, having their ſyllables undivided; and compre-

hends all the longeſt and moſt difficult words in the language. This part is exceedingly neglected in almoſt all Spelling-books, though it ſeems very eſſential. By a careful and repeated peruſal of it, the ſcholar will make a more rapid progreſs in reading, than by moſt other taſks.

The account of pronunciation in Part IV. will, he hopes, be found more plain and comprehenſive than moſt things of the kind yet offered to the public. Upon the Diphthongs he has been particularly full; the moſt eaſy and invariable of them he has reduced to rules; in explaining the reſt he has arranged in alphabetical order every word in the language in which they occur. In explaining the ſounds of *ea*, for example, he has arranged in one table every word where it ſounds *e* long, as in *fear;* in another, every word where it ſounds *e* ſhort, as in *deaf;* in a third, where it ſounds *a* long, as in *bear;* and in a fourth, where it ſounds *u* ſhort, as in *learn*.

In the Appendix he has treated of ſome of the chief rules of reading at greater length, he believes, than is to be generally met with in a Spelling-book.

The Leſſons in Part I. conſiſt chiefly of Proverbs and ſhort Moral Sentences; firſt, becauſe the Author thought he could by no other kind of writing preſent the ſcholar with ſo many excellent obſervations on life and manners; but chiefly, becauſe the ſcholar, when ſo little advanced, could not poſſibly follow the meaning of any ſentence that ſhould be expreſſed in more than five or ſix words.

By

By the Hiſtory of the Bible, in Part III. the Author meant only to ſelect a few of its moſt noted ſtories and moſt remarkable occurrences. He has not thought it enough, in any of his leſſons on reading, that they ſhould amuſe merely; but has always ſtudied to join inſtruction and entertainment together.

In the diviſion of ſyllables, he has followed that method which appeared the moſt natural, the moſt agreeable to the pronunciation, and the eaſieſt to the ſcholar. Therefore, inſtead of the common method *ne-ver*, he has *nev-er*; inſtead of *di-vi-ſi-bi-li-ty*, he has *div-iſ-ib-il-it-y*. The advantages of this diviſion are particularly great in ſchools at a diſtance from London, by directing to the proper pronunciation. This method is ſo much approved of, and ſo well defended, by the beſt Grammarians, that ſuch only can doubt of its propriety who have never examined it. Dr Kenrick's words are theſe: "Nothing can be "more abſurd than the inconſiſtent method of "the Grammarians in dividing words into ſylla-"bles in one way, and directing their pronun-"ciation as compounds of particular voices a-"nother.——In regard to the diviſion of poly-"ſyllables, it is attended with greater difficul-"ty, and will hardly ever be attained by at-"tending to the rules generally laid down for "this purpoſe. Among theſe are ſome remark-"ably erroneous. The firſt is, that a conſo-"nant between two vowels belongs to the lat-"ter ſyllable: thus *baniſh* and *body* are divided, "in ſpelling, *ba-niſh*, *bo-dy*; though they are "really

" really pronounced *ban-iſh*, *bod-y*. The next " general rule among our ſpelling-maſters is, " that two conſonants in the middle of a word, " which are proper to begin a word, muſt be- " gin the following ſyllables together. Now *ſh*, " *ſp*, *ſt*, *th*, and others, are proper to begin " words; but are the words *muſket*, *whiſper*, " *bluſter*, *mother*, divided in pronunciation, as " they would be thus abſurdly, *mu-ſket*, *whi-ſper*, " *blu-ſter*, *mo-ther*? ſurely not." Dr Lowth's opinion of this matter the Author has cited p. 61. to which he refers his reader. He ſhall only obſerve farther, That though Dr Kenrick, Mr Entick, Mr Sproſon, and others, have all declared in favors of this diviſion, yet none of them has followed it but in part. The following words, for example, Dr Kenrick divides, in his Dictionary, *im-i-tate*, *ded-i-cate*, *em-i-nent*; now they ought evidently to be divided *im-it-ate*, *ded-ic-ate*, *em-in-ent*.

To conclude this Preface; the Author preſumes it is apparent from what has been ſaid, that ſome improvements may yet be made on the Spelling-book. With what ſucceſs he has attempted thoſe improvements in this work, he humbly ſubmits to the deciſion of the Public.

N. B. *The Author is ſorry that the ſecond ſheet was thrown off by a miſtake on a wrong paper, and the Tables of the ſame ſheet printed on too ſmall a type.*

The ALPHABET.

Old English.		Italian.		Roman.		Names of the Letters.
Capital Letters.	Small Letters.	Capital Letters.	Small Letters.	Capital Letters.	Small Letters.	
𝔄	𝔞	*A*	*a*	A	a	A (Ai)
𝔅	𝔟	*B*	*b*	B	b	Bee
ℭ	𝔠	*C*	*c*	C	c	Cee
𝔇	𝔡	*D*	*d*	D	d	Dee
𝔈	𝔢	*E*	*e*	E	e	E (Ee)
𝔉	𝔣	*F*	*f*	F	f	Eff
𝔊	𝔤	*G*	*g*	G	g	Gee
ℌ	𝔥	*H*	*h*	H	h	Aitſh (better, Hee)
ℑ	𝔦	*I*	*i*	I	i	I (Eye)
𝔍	𝔧	*J*	*j*	J	j	Jay
𝔎	𝔨	*K*	*k*	K	k	Kee (or Kay)
𝔏	𝔩	*L*	*l*	L	l	Ell
𝔐	𝔪	*M*	*m*	M	m	Em
𝔑	𝔫	*N*	*n*	N	n	En
𝔒	𝔬	*O*	*o*	O	o	O
𝔓	𝔭	*P*	*p*	P	p	Pee
𝔔	𝔮	*Q*	*q*	Q	q	Qu (Cue)
ℜ	𝔯	*R*	*r*	R	r	Arr
𝔖	𝔰	*S*	*ſ*	S	s	Eſs
𝔗	𝔱	*T*	*t*	T	t	Tee
𝔘	𝔲	*U*	*u*	U	u	U (Eu)
𝔚	𝔴	*W*	*w*	W	w	Double U
𝔙	𝔳	*V*	*v*	V	v	Vee
𝔛	𝔵	*X*	*x*	X	x	Ex
𝔜	𝔶	*Y*	*y*	Y	y	Wy
ℨ	𝔷	*Z*	*z*	Z	z	Zed (better, Zee)

To theſe may be added for Children,

Ch	ch	Etſh
Ph	ph	Eff
Sh	ſh	Eſh
Th	th	Eth

Thoſe are the uſual names given to the letters of the Engliſh Alphabet, unleſs by children learning the Spelling-Book, who are taught to name them differently by different maſters. Some always place the vowel before the conſonant, ſaying *eb*, *ec*, *ed*, &c. inſtead of *bee*, *cee*, *dee*; and alledge with reaſon, in defence of their method, that a child much more readily comprehends that *eb*, *o*, (for example), muſt ſound *bo*, than how *bee*, *o*, can have that ſound. For a ſimilar reaſon, many Maſters name the vowels by their ſhort ſounds rather than their long: and it may be juſtly ſaid, in ſupport of this practice, that there are, in our language, three ſhort vowels at leaſt to one long; and therefore, the child who names them by this ſound is taught to pronounce properly three words for one by the long ſound. Such as follow this excellent method, name the vowels *i* and *wy* by the ſound of *i* in *machine*, or *e* in *me*; *e* and *a* they name by the ſound of *a* in *and*, and *u* by the ſound of *oo* in *room*. Others there are who make the Scholar mouthe (as they call it) all the conſonants, and pronounce them as much as poſſible without either a vowel before or after them. This is a very trifling bad innovation: it is a method no ways eaſier for the Scholar than that of putting the vowel before the conſonant; and by making children force out the ſounds too hard, it becomes ſometimes a cauſe of ſtammering. If the child begin rather too young, or is not quick, that method of naming the conſonants *eb*, *ec*, *ed*, &c. inſtead of *bee*, *cee*, *dee*, will ſave him one week's labour at leaſt; if he ſhould prove very ſmart, it will ſcarcely ſave him one day's. Let every Maſter then uſe his own diſcretion in the choice of theſe names. I ſhall beg leave to propoſe an alteration in naming the following letters only, the great advantage of which I am convinced that every one muſt readily conſent to. The name of every letter ſhould have an affinity to its ſound, and clearly convey the

the ſame. What connection has the name *aitſh* with the breathing repreſented by that letter? or how does it convey the ſound? It is ſurely the moſt abſurd name for it imaginable: and it happens frequently that a child has been three or four months at ſchool, before he can be made to comprehend, how *aitſh*, (i. e. *c h*,) *a*, *t*, comes to ſound *hat*. To avoid ſo great a difficulty, I would propoſe to call it *hee*, which is a name ſimilar to that of the other letters *bee*, *cee*, &c. and I would be glad to ſee it blotted out from among the names in our alphabet: ſuch as chuſe rather the vowel before the conſonants, may call it *eh*. The name *double-u* is for the ſame reaſon very improper for children. It has invariably the ſound of *oo* in *room*, and would be therefore much better named by its ſound. *Wy* alſo is very perplexing to children; and ought to be named as the vowel *i*, with which it has the very ſame ſound. In like manner, *zee* would be a leſs perplexing name than *zed*; and *cue* had better be called *coo*, as that letter has never the ſound of *eu* after it, but of *oo* always. Throughout the firſt part of the book, we would adviſe that the combined letters *ch*, *ph*, *ſh*, and *th*, ſhould be conſidered as ſingle letters, and accordingly named *etſh*, *eff*, *eſh*, and *eth*. Finally, all the alterations taken notice of in naming the letters differently from the uſual way, unleſs, perhaps, *aitſh*, *double-u*, and *zed*, ſhould be diſuſed when the child comes to ſpell without book; becauſe, however uſeful they may be to him while he continues in the Spelling-Book, they will be looked upon as pedantry when he goes into the world.

The names of theſe pictures are, Apple, Angel, Bear,

Bear, Cock, Dog, Eagle, Egg, Fiſh, Gooſe, Horſe, Eye, Inkhorn, Jew, Lion, Monkey, Noſe, Owl, Peacock, Queen, Roe, Aſs, Tiger, Unicorn, Wind, Vulture, Ax, Zebra, Child, Shoe, Thruſh.

The teacher will pleaſe to obſerve, that the vowels are repreſented by two different pictures; ſome chuſing to name them by their long ſounds, and others (which I think is much better) by their ſhort ſounds. Each maſter may therefore have the picture which ſuits him. It is needleſs to obſerve, that the pupil muſt be firſt taught the names of theſe pictures, before he can find out what the letters are which are placed on them.

The LETTERS *out of the Alphabetical Order.*

a b c d e f---f e d c b a---g h i j k l---
l k j i h g---m n o p q r---r q p o n m---
ſ s t u w v x---x v w u t s ſ---y z ch
ph ſh th---th ſh ph ch z y——th ſh
ph ch z y x w u t ſ s r q p o n m l k
j i h g f e d c b a---a b c d e f g h
i j k l m n o p q r ſ s t u v w x y z---
p b d w m n u r l i ſ f b d w m n u
f ſ h k r t l i---ct ſt ſſ ff ſl fl ſt ct
ff ſſ fl ſl.

The names of these pictures are, Apple, Angel, Bear,

Bear, Cock, Dog, Eagle, Egg, Fiſh, Gooſe, Horſe, Eye, Inkhorn, Jew, Lion, Monkey, Noſe, Owl, Peacock, Queen, Roe, Aſs, Tiger, Unicorn, Wind, Vulture, Ax, Zebra, Child, Shoe, Thruſh.

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The LETTERS *out of the Alphabetical Order.*

a b c d e f---f e d c b a---g h i j k l---
l k j i h g---m n o p q r---r q p o n m---
ſ s t u w v x---x v w u t s ſ---y z ch
ph ſh th---th ſh ph ch z y---th ſh
ph ch z y x w u t ſ s r q p o n m l k
j i h g f e d c b a---a b c d e f g h
i j k l m n o p q r ſ s t u v w x y z---
p b d w m n u r l i ff b d w m n u
f ſ h k r t l i---ct ſt ſſ ff ſl fl ſt ct
ff ffl fl ſl.

PART I.

Containing ſingle Words, and ſhort Sentences; and having the ſyllables in each word divided as they are ſpoken.

TABLE I. *Containing* MONOSYLLABLES.

Claſs 1st. *Monoſyllables of two letters.*

BA be bi bo bu by ca ce ci co cu cy da de di do du dy fa fe fi fo fu fy ga ge gi go gu gy ha he hi ho hu hy ja je ji jo ju jy ka ke ki ko ku ky la le li lo lu ly ma me mi mo mu my na ne ni no nu ny pa pe pi po pu py ra re ri ro ru ry ſa ſe ſi ſo ſu ſy ta te ti to tu ty wa we wi wo wu wy va ve vi vo vu vy xa xe xi xo xu xy ya ye yi yo yu za ze zi zo zu zy------ ab eb ib ob ub ac ec ic oc uc ad ed id od ud af ef if of uf ag eg ig og ug ah eh ih oh uh aj ej ij oj uj ak ek ik ok uk al el il ol ul am em im om um an en in on un ap ep ip op up ar er ir or ur as es is os us at et it ot ut av ev iv ov uv ax ex ix ox ux az ez iz oz uz cha che chi cho chu chy aph eph iph oph uph ſha ſhe ſhi ſho ſhu ſhy ath eth ith oth uth---am in it is at it on us at me an are no ax at us in it on us to me to be as if on or of we be do go my ſo ye we ſhe the po pho tho py ſhy thy go if at us it be in me on the ſo is in the pho thy it is in us do go as ye be to do ſo we be ſhe is in my wo be to the thy is the be ye in it is at the up be ye in it ſhe tho me the if at we ye be in it or the not is ſo ye go to the lo pho ſhe he do ſhe wo as ye go by if it is ſo am I to do ſo if it is ſo wo be to me ſhe is in it ſo is my

no ſhe is to be we tho the he be ſhy ſo is the no it is he.

Claſs 2d. *Monoſyllables of three letters.*

BOB fob hob job mob rob ſob cod god nod pod rod bog dog fog hog jog log ſoh ſop hop mop chop pop top for dot got jot lot not pot rot ſot box cox fox pox coz mab bad dad had lad laſh mad pad bag hag lag nag mam hath ſam can fan man pan path ran tan gap map nap ſap bar cor for jar mar par tar has bat bath cat fat hat pat rat ſat tax bed fed led ned beg leg meg peg fen hen men ten then her let met net ſet rex ſex vex bib fib rib bid did hid kid lid rid big dig fig jig pig din fin pin ſin tin win dim him rim dip hip lip nip rip ſip tip fiſh fir his fit bit pit ſit wit fix ſix phiz cub rub tub chub ruth ſuch much bud cud mud bug dug hug jug mug tug tuſh huſh gum mum rum ſum guſh ſuch bun dun fun gun nun pun run ſun tun ſhun cup pup ſup tup bur cur thus but cut gut hut jut nut put ſhut buz dig rum fun ſup mab bid fig ſum gun bat nab this did gig ban nun cat web that hid pig can pun fat bib chop kid rig fan run hat fib ſhop lid wig pan ſun mat nib chip rid bog ran tun pat rib ſhed tid dog tan cap rat tib then God fog van gap bob thus cod hog hap get fob that log den lap let mob fiſh bug hen map met rob ſhip nod dug men nap net ſob phiz rod hug pen pap this ſod lug ten rap wet cub ſuch mug ſap yet dub rich bud pug tap bit then mud rug din dip fit rub much bag tug fin hip hit tub phiz cag gin lip nit bab hath fag dam pin nip pit dad loth ham ſin pip

ſit

ſit gad tuſh hag mam tin ſip tit had ſith lag ſam win tip wit lad diſh nag ram con hop dot mad laſh rag hem don top got pad phiz tag dim lop hot ſad ruſh wag him ſon mop lot bed thus beg rim ton pop not fed chat leg won top pot led chip beg gum bun ſop rot red chop big mum dun cup ſot.

Claſs 3d. *Monoſyllables of four letters, and two conſonants beginning.*

DRub ſlid prig ſwam clan blab grub ſtrid ſprig brim glan crab ſcrub clod trig ſlim plan drap ſhrub plod whig grim ſcan ſnub ſhed clog prim ſpan ſcab ſtub trod flog ſkim ſwan ſhab ſtud ſpud frog ſlim than ſlab bled ſtud prog trim then that crud drug whim when ſtab brad ſpun plug from wren crib chad ſlug what chin glib clad brag ſmug whom grin ſnib glad crag ſnug thus ſhin plad drag trug ſkin blob ſhad flag ſhrug crum ſpin bled what drum thin ſcob bred ſhag this frum twin ſtob fled ſnag cram plum whin throp ſhed dram ſcum ſhun blub ſped ſtag ſlam ſtum ſpun chub ſhred ſham thrum ſtun club chid grig ſlam bran which thus then what which whip clip crop this which ſhot drip drop thus ſnot chap flip brat chit ſpot clap ſhip prop chat knit trot drap ſkip ſhop flat ſlit glut flap ſlip ſtop plat ſpit ſcut ſnip ſpat writ ſhut ſlap trip ſcar ſlut ſnap whip ſpar ſmut trap ſtar that blot ſtrut wrap ſtir what grot flax which blur fret knot flux ſlur tret plot ſwim chip chop ſpur whet ſcot what ſtag fled cram ſpun flat bled clap clod fret plod ſtem ſlap ſnap trod brim ſtud brag grim.

Claſs

Claſs 4th. *Monoſyllables of four letters, and two conſonants ending.*

RIch potch ſect ſoft bald dutch geld much quaff held ſuch back gild mild catch hack buff wild hatch jack cuff bold latch lack huff cold match pack muff gold patch quack puff hold watch ruff mold ſetch haft ſold deck waft calf ditch heck left half neck ralf hitch peck gift dick lift pelf pitch kick ſift belch ſelf witch lick welch wolf botch nick filch gulf pick loft pilch balk calk melt ramp finch talk pelt walk welt hemp pinch folk gilt winch yolk hilt bunch bilk jilt pimp hunch milk milt pomp ſilk balm quilt romp punch bulk calm tilt bump hulk palm wilt band qualm colt hand ball dolt jump land call helm holt rand fall jolt mump ſand gall holm molt pump wand hall rump mall lamb prompt bend pall limb compt fend tall help bomb nymph lend wall yelp comb gulph mend tomb rend bell womb hanch ſend cell gulp dumb lanch tend fell pulp wend hell halt panch bind malt bench find nell ſalt camp hind pell belt damp wench kind quell felt lamp mind rind lung gorge hopt word wind rung urge lopt curd bond ſung purge lent popt fond range bank pent ſurd pond mange hank rent fund hinge lank ſent cupt ſinge rank tent ſupt bang tinge ſank went barb march fang badge tank dint garb parch gang hint herb porch hang bink lint verb birch pang link mint perch rang mink pint torch ſang hedge pink curb ſedge ſink font bard wedge wink pont card bark king monk wont hard ling funk lard dark ring ridge munk hunt hark ſing dodge punk ward

ward lark wing lodge ſunk yard mark budge herd park dong judge cant capt bird long barge jant gapt gird jerk ſong large pant tong rant rapt cord bung ſerge want kept ford dung verge bent wept hung forge dent lord kirk mart gaſp caſt quirk part haſp faſt cork quart raſp haſt fork tart waſp pork born wart liſp laſt work corn pert maſt lurk wert paſt turk horn dirt laſs guſh maſs marl morn girt huſh paſs vaſt perl torn fort puſh girl worn ruſh beſt port tuſh curl burn ſort jeſt furl turn baſk leſs leſt hurl carp wort caſk meſs purl harp his neſt warp hurt maſk kiſs neſt barm firſt taſk miſs queſt farm worſt deſk reſt harm burſt diſk teſt warm curſt weſt term durſt riſk loſs yeſt firm nurſt moſs hiſt form duſk liſt worm cart huſk toſs miſt barn dart muſk buſs darn tuſk wiſt warn hart puſs coſt hoſt tenth loſt birth ſince moſt firth once poſt girth dunce mirth dulſe toſt forth pulſe north doſt worth buſt dance duſt herſe lance verſe guſt horſe juſte fence worſe luſt hence curſe muſt pence nurſe ruſt filth purſe bath depth ſenſe carve fifth nerve hath ſerve lath ninth mince curve.

Claſs 5th. *Monoſyllables having double conſonants both at beginning and ending.*

WHich thatch flitch ſwitch crutch ſcratch ſtretch twitch crutch ſnatch wretch ſtitch ſpurn thorn ſcorn ſworn whiſt ſtruck ſtern ſtript whipt ſwitch chaſm priſm black clock theft ſhell ſpelt flinch flock drift ſmell ſplit clunch thwart clack frock ſhift champ brand crack knock thrift ſpell grand ſhock ſwift ſwell cramp

ſtand knack ſmock ſcoft ſtamp ſtrand ſlack ſtock
chill tramp blend ſmack chuck drill crimp ſpend
ſhrill ſhrimp pluck ſkill crump blind ſtuck ſpill
grind tract ſtruck ſtill plump ſtund thack ſtump
clang thwack draff trill thump ſlang thrill trump
ſprang check ſtaff ſcald droll plumb twang ſpeck
ſtiff child ſcroll bring brick twiff ſcold troll
thumb fling chick whiff ſhelf ſcull branch ſling
click ſcoff chalk trull ſtanch ſpring bluff ſculk
pſalm ſcranch ſting quick ſtalk whelm blench
ſtring ſnuff ſwoln drench thing ſtick ſcruff ſhall
ſcalp french wring thick ſtuff ſmall whelp quench
ſwing trick craft ſtall prong block graft thrall
ſhalt trench ſtrong ſhaft dwell wrench thong
cleft knell ſmelt clinch throng ſpaſm which whirl
ſphere ſcrip ſmit ſwam whelp whence whiſt
whipt wrong twink ſtopt criſp ſwift clung drunk
ſwopt charm braſs ſwerve ſlung ſpunk ſwarm
claſh claſs ſquint ſlung ſhred ſperm craſh bleſs
ſquirl ſpung ſhrunk third ſtorm flaſh cheſs ſquaſh
ſprung trunk chord ſtern dreſs ſquint ſtung
chant ſword ſcorn gnaſh preſs ſtrung grant
horn plaſh ſtreſs wrung plant ſpurd ſworn quaſh
reſs brank ſcant ſtarch thorn ſlaſh croſs crank
lant ſcorch churn droſs drank ſhent church
burn gloſs flank ſpent dwarf ſcarp ſquaſh truſs
rank ſplent ſcarf ſharp ſwaſh blaſt plank trent
wharf traſh ſhank front ſcurf chirp fleſh chaſte
lunt clark freſh thank burnt ſhark chart bluſh
leſt grunt ſpark ſmart bruſh brink ſtark ſtart
ruſh cheſt chink thwart fruſh creſt clink clapt
mirk flirt pluſh preſt drink ſnapt ſhirt wreſt
rapt ſkirt thruſh Chriſt ſhrink ſlept ſtork ſquirt
aſk twiſt ſtept ſnort friſk wriſt ſlink cropt ſnarl
ſhort

ſhort whiſk croſt dropt twirl ſport claſp froſt clapt think ſtopt churl graſp cruſt ſnapt dropt ſlipt ſhipt threſh daſht dwarf dwelt twiſt twang twelve twirl twitch truſt broth writhe whence change ſpunge thruſt cloth chance prince charge froth glance ſconce cringe phraſe ſloth prance drudge fringe ſtarve wrath trance grudge ſwinge ſwerve forth troth twinge ſmith truth trudge plunge.

Claſs 6th. *An Exerciſe on the uſe and effect of the final* e *.

BAN bane, bar bare, bit bite, can cane, cap cape, car care, con cone, cop cope, chin chine, cub cube, cur cure, dam dame, din dine fan fane, far fare, fat fate, fin fine, fir fire, flam flame, for fore, gat gate, hat hate, her here, hid hide, hop hope, hug huge, kin kine, mad made man mane, mar mare, mat mate, met mete, mop mope, nod node, not note, or ore, pan pane, pat pate, pin pine, plat plate, plum plume, quit quite rag rage, rat rate, rid ride, rip ripe, rob robe, rod rode, rot rote, ſcar ſcare, ſcrap ſcrape, ſham ſhame, ſtag ſtage, ſtar ſtare, ſhin ſhine, ſir ſire ſop ſope, ſpit ſpite, ſtrip ſtripe, them theme, thin thine, trip tripe, tub tube, tun tune, twin twine us uſe, van vane, win wine, whit white.

Claſs 7th. *An Exerciſe on Diphthongs* †.

EE, oi, oy, eu, ew, oa, will be eaſily mad out

* I would adviſe that the Child be taught to paſs e final with mentioning it. To mention it can be of no uſe, but in ſpelling wi out book; and by leaving it out, he will much more readily make the word. The advantage of it is remarkably felt by the ſcholar ſuch words as end in *ble*, *cre*, *gre*, &c.

† The following diphthongs have all one uniform ſound, viz. th moſt general one.

out; ai, ay, ea, au, aw, oo, ou, ow, ei, ie, are much more difficult.

ee] Tree three bleed ſpeed tweed ſneeze ſqueeze ſteel wheel ſkreen creep ſweep ſneer ſtreet ſweet cheeſe.

oi] Boil ſpoil broil groin point moiſt choice voice boy coy joy toy cloy.

eu, ew] Deuce dew few hew yew ſtew mew new pew ſpew.

oa] Cloak broach boaſt groan toaſt throat croak roaſt oath roam moan hoarſe boat goat loaf.

ai, ay] Paint praiſe ſaint ſlain ſtairs ſtrait ſwain ſprain ſtrain chaiſe faith ſtay ſlay ſpray ſway ſtray clay dray pray way fray.

ea] Preach breach ſqueak ſcream ſtream heath pleaſe breathe cheap greaſe neat creak ſneak ſpeak ſheath beaſt cleave treat wheat leaſt feaſt ſmear ſnear.

au, aw] Laud fraud daunt haunt fault vault taunt cauſe ſauce pauſe clauſe chaw claw thaw draw taw ſtraw yawn dawn ſquawl crawl ſprawl ſpawn.

oo] Boot hood ſpoon droop ſmooth ſtoop groom ſloop brook troop bloom broom root tooth gooſe chooſe ſoon fool.

ou, ow] Bound cloud count pound ounce ſpout trout ground mount flounce down brown clown crown crowd how now plow towze howl fowl fount.

ei] Their heir vein rein weigh neigh height freight ſleight eight feign deign reign.

ie] Brief chief field fiend fierce grief liege mien niece piece pierce prieſt ſhield ſhriek ſiege thief wield yield.

Grain fray haunt ſtoop new ſqueak crown cloy their preach ſneak ſprain oath ſpray pew ſpoon daunt need ſpear prieſt vein brood train crook feud frown ſtray breach mount throat dew deuce boy main clown ſauce moon few ſtreak joy their boat chief drew fray ſtood cauſe beard neat chair feud toy noiſe feint liege coach.

LESSONS conſiſting of Proverbs and ſhort Sentences.

LESSON I. Proverbs.

A word to the wiſe. Hot love is ſoon cold. Hope well and have well. In love is no lack. Love me love my dog. Self do ſelf have. New lords new laws. The beſt may mend. Like will to like. Look e're you leap. Need hath no law. Soon hot ſoon cold. All is well that ends well. All can not hit the mark. Soft and fair goes far. Hold faſt when you have it. Ill news will come too ſoon. Give an inch and take an ell. He can not hear with that ear. A good man is a wiſe man. A good cow may have a bad calf. A blot is no blot till it be hit. You tell a tale to a deaf man. You have hit the nail on the head. You muſt not buy a pig in a poke. Help came in when hope was gone. Need will make the old wife trot. Two eyes ſee more than one. Time and tide will ſtay for no man. When the wine is in the wit is out. He is a fool that will not give an egg for an ox. If once a man fall, all will tread on him. You hold with the hare, and run with the dogs. One may as well ſit ſtill as to riſe up and fall. Keep a mean, and a mean will keep you. As you brew ſo you muſt bake. A man may buy gold too dear. They that hate work wiſh for play-days. There are more ways to the wood than one. You can have no more of a cat than her ſkin. He may well ſwim who is held up by the chin. He that will live at reſt, muſt hear, and ſee, and ſay,

the

the beſt. If you ſay what you liſt, you will hear what you liſt not. You can ſpy a mote in his eye, but can not ſee a beam in your own eye. A bird in the hand is worth two in the buſh. A bird that can ſing, and will not ſing, muſt be made to ſing. The beſt is beſt cheap. Pride will have a fall. He ſwims with the tide. Out of ſight out of mind. Win gold and wear it. Harm watch harm catch. Great boaſt ſmall roaſt. Hope keeps the heart whole. Take time while time laſts. A fool's bolt is ſoon ſhot. A chip of the old block. Good wine needs no buſh. Soft fire makes ſweet malt. As mad as a March hare. Set a knave to catch a knave. Curſt cows have ſhort horns. Rome was not built in one day. Spare to ſpeak ſpare to ſpeed. Fair words hurt not the mouth. A burnt child dreads the fire. Make hay while the ſun ſhines. The more haſte the worſe ſpeed. Where love is there the eye is. The tree is known by its fruit. Kill two birds with one ſtone. We ſpeak truth in our cups, Love and a cough can not be hid. Love will creep where it cannot go. Get a good name and go to ſleep. Make one ſhoe ſerve all feet. Set the fox to keep the geeſe. The fox fares well when he is moſt curſt. Where the pain is the hand is. The new broom ſweeps clean. Young cocks love not new coops. A cloſe mouth will catch no flies. A fool is known by his much talk. He that comes laſt makes all faſt. When the ſtorm is paſt then comes a calm. Look not a gift horſe in the mouth. While the graſs grows the ſteed ſtarves. Hear with both ears, and then judge. As you think, ſo you ſpeak. As they brew, ſo let them bake. The cat would catch fiſh, but cares not to wet her feet. When the ſky falls we ſhall catch larks. No man loves his chain tho' it be made of gold. Two hands in a diſh, but one in a purſe. Do not think to catch old birds with chaff. The young cock crows as he hears the old one. He will ſoon find a ſtaff who wants to beat a dog. He that lies down with dogs will riſe up with fleas. What was bred in the bone

will ne'er be out of the fleſh. None knows ſo well where the ſhoe wrings as he that wears it. What the eye ſees not the heart rues not. One may ſee day-light at a ſmall hole. You can not hide an eel in a ſack or bag. Haſte makes waſte, and waſte brings want. Tread a worm on its tail and it will turn. When the belly is full the bones are at reſt. Snow is white, yet it lies in the dyke. It is a baſe bird that fouls his own neſt. One may as well play for nought as work for nought. You can not make a ſilk purſe of a ſow's ear. A friend is not ſo ſoon got as loſt. He that will not work ſhould not eat. Too much of one thing is good for nought. It is good to have two ſtrings to one's bow. It is hard to teach an old dog new tricks. Touch a galled horſe on his back, and he will wince. Such a man, ſuch a ſpeech; ſuch a king, ſuch a ſtate. It makes him to ſcratch where it doth not itch. No ſweat no ſweet; no pains no gains; no croſs no crown. Where nought is to be had, the king muſt loſe his right. He that buys and ſells, ſhall find the gains in his purſe. He that waits for dead-mens ſhoes, may go long bare-foot. Fair words and foul play cheat both the young and the old. A man may love his houſe well, though he ride not on the ridge. Where ſhall a man find a worſe friend than he brings from home. He that will not when he may, when he fain would ſhall have nay. He is a fool, and ever ſhall, who writes his name upon a wall. A wiſe man hath his tongue in his heart; but a fool hath his heart on his tongue. He that makes himſelf a ſheep, the wolf will have him. Be more apt to hear than to ſpeak, and to learn than to teach. The time of youth, like the ſpring, will ſoon be paſt. To hope and not to come, to be in bed and not to ſleep, to ſerve and not to be thankt, are three things fit to kill a man. When the air is calm and clear, take thy cloak; when it rains, wear it if you pleaſe. A man muſt eat a peck of ſalt with his friend e'er he know him as he ought. All is not gold that ſhines.

Lesson II. Familiar Forms of Speaking.

Going to ſchool.] WELL met. Where have you been? Whence came you? I came from home. What haſte are you in? I ſhall be late at ſchool. You will be there in time. It is not ſo late as you think it is. What hour is it? It is near eight. Is it ſo late? I did not think it had been ſo late. Has the bell rung? The bell has rung. Let us make haſte. Who is that coming this way? It is one of our ſchool-boys. Let us go with him.

At ſchool.] You are late to-day. How came you to be ſo late? I have been out of town. I was ſent to the New-Inn. You do not uſe to come ſo late. Go to your place. Hang up your hat. Mind your book. Pray give me my book. Which is your book? This book is the beſt to read in. Your book and mine are much alike. Get out of my place. Let me have my own place. Why do not you keep to your own form? Why do you move from place to place? What noiſe is that? Who makes that noiſe? Why do you puſh me ſo? You have hurt my arm. I muſt tell of you, if you will be ſo rude. Do if you dare. What can you ſay of me? Speak the truth, and I do not care what you ſay. Why do you fall out? You do him much wrong. I muſt not have you fall out. Keep peace. Live in love. I want to ſpeak with you. What would you ſay? You have done ſo and ſo. You will hear more of it by and by. I fear you will be whipt. They do not ſay the truth of me. It is all falſe. I did no ſuch thing. I wiſh it may prove ſo. Let me hear you read. Do you hear me read, and I will hear you. How far do you read at a time? From this place to that. Let me know when I read wrong. You have miſs'd a word. You do not ſpeak that word as you ſhould do. How ſhould it be ſaid? Let us go up to read. Speak out plain. Raiſe your

voice. Speak that you may be heard. You ſpeak as if you had plumbs in your mouth. You take no pains. Let the next claſs come up. You have ſaid well. You are a good boy. I wiſh the reſt may do as well. Some boys love play more than their books. O ye fools! when will you learn? Pray, Miſs, ſhew me your work. How much have you done to-day. This is all that I have done now. Have you mark'd all the ſhirts? Your ſilk was too coarſe. I want ſome fine thread. Did you buy me ſome ſilk. I ſhall want ſome red ſilk, ſome blue, ſome white, ſome green. How do you like what is done? You have done it well. It is all well done. Lay by your work. What is it o'clock. It is near twelve. You may all go home.

In the ſtreet.] I am glad to meet you. How do you do, my dear. I hope you are well. In good health to ſerve you. How have you done this long time? And you, ſir, how do you do? I am glad to ſee you in good health. How does all at home? When did you hear from the Bath? A few days ſince. They were all well then. When do they come to town? I look for them next week. I ſhall be glad to ſee them. When will you come to our houſe? What time may one find you at home? I will be ſure to wait on you. God be with you. Fare you well.

At home.] Sir, here is one wants to ſpeak with you. Who is it? aſk his name. Pray him to walk in. I am glad to ſee you. When did you come to town? I came to town laſt week. How does your Aunt? She was not well when I came thence. She had a fit of the gout. How long ſhall you ſtay in town? A month or five weeks. Have you been at court? Did you ſee the king? What news do you hear? They talk of a war. Who told you that news? I had it from one at the court. What think you of it? What ſhall we do? I dare ſay it will be ſo. He gave me his word for it. Sir, I take my leave. Why

will

will you be gone? It is near noon. Can you not ſtay and dine with us? I thank you, ſir, I can not ſtay to day. Why ſo, I pray? I muſt needs dine at home. A friend is to call on me at two o'clock. Are you ſure he will come? I am not ſure of it, but I muſt needs be in the way. You are in the right. I will not keep you here then. Fare you well.

Lesson III. Short Moral Sentences.

A Wiſe child will ſtrive to learn; but one that is not wiſe will not do ſo. He that minds his book ſhall have praiſe; but he that will not learn muſt feel the rod. The wiſe child will think of his book, and ſhall not be beat; but the fool will mind play, and muſt be whipt. Sure nothing can pleaſe you more, than to have all your friends ſpeak well of you. This they will do, if you learn your book, and ſtrive to do well. All men praiſe and love the good child that makes the beſt uſe of his time: but he that is naught, and will not learn, muſt have ſtripes. In your youth learn thoſe things that may do you good when you are old. Do not grudge to take pains for what will be for your good all your life-time. By the care you now take to know and learn, you will gain fame, wealth, and peace, when you grow up. Strive to make the beſt uſe of your time: now is your day, make the moſt of it. If you let this day of youth ſlip from you, it will not come again: then hold it faſt while you have it. Waſte not an hour of it in vain things; but ſtrive all you can to gain what will be for your good. In all your works ſtrive to pleaſe God: he is your beſt friend at all times. All your thoughts, words, and works, are known to him: he will find out all your ways. Since you cannot hide yourſelf from him, do not that which is ill, though to gain the whole world. When you riſe out of your bed in the morning, firſt pray to God to bleſs and keep you, that day and all the days of your life, from

all

all things that may hurt you. Give him thanks for his great love to you, for your health, reſt, and ſtrength; for his care of you, and all that he gives you. Let your firſt thoughts be of him: to him lift up your heart. Next, waſh your hands and face clean, comb your hair, and then make haſte to ſchool. Walk in peace to and from ſchool: let not your voice be heard in the ſtreet; nor give cauſe to thoſe who ſee you, to ſay you are rude. Pull off your hat, or make a bow, to thoſe you meet and know by the way, and to all your friends. When you are come to ſchool, firſt bow to him who is to teach you what you are to learn: then ſit down in your place, but make no noiſe all the time you are there. What you are to learn, do to the beſt of your ſkill; for that will be your own when you are gone from ſchool. When you pray, or ſing praiſe to God, think to whom you ſpeak; and let not vain thoughts be in your heart. As God knows all things, you can not mock him but he muſt ſee it. Then dare not to ſtare at a vain thing, nor give place to a vain thought; but let God have your heart, and ſerve him with all your ſoul. Let not ſloth have a place in your mind; for it will ſpoil all you are to learn. It is a vice that is ſure to hurt you; then drive it from you with all your ſtrength. If you take it for a gueſt, be ſure of harm from it: if you chaſe it from you, you do well. Have a due ſenſe of what you learn: it will be for your good in time to come. Do not let play rob you of your time that you ought to ſpend to learn: it is a vain thing to go to ſchool, and not gain by it. You will wiſh, when you are come to age, that you had bent your mind more to learn in your youth. If you go to church, (which you muſt be ſure to do when you can) think that you go to God's houſe. There he will have a ſtrict eye on you: for he is by you to ſee all your thoughts. If a child that is near you would talk to you, mind him not; but let him know that he ought to be whipt for his fault. In the church the prieſt is to ſpeak,

and

and you with care to hear him. Mind well what he ſays, for he ſhews you the way of life. The life that now is, is ſhort: but the life to come has no end. Then ſtrive in youth to know God, to ſerve him, and keep his laws. When you are at home, mind what your friends ſay, and do what they bid you. Let them not tempt you to ſwear, lie, or break God's laws; for thoſe things you ought not to do, though they ſhould bid you. But in all that is juſt and right, you are bound to do as they bid you. When you are not at ſchool, and have leave from your friends to play, let your play be ſuch as is free from blame. Do not ſteal things to play with from your mate; nor fright, wound, or beat him: but love peace and truth, and pleaſe all you have to do with. Thoſe who ſeek your hurt, you ſhould ſhun; and beg of God to keep you from them, and turn their hearts. Love all, as you would they ſhould love you; and do to all, as you would be done to your ſelf. Ill comes to him that thinks ill; and thoſe that aim at the juſt, in the end hit themſelves. Keep your heart with all your care; out of the heart come life and death. Ill things that tend to your hurt come from thence; and good things that tend to your wealth ſpring out of it. Ill thoughts are from thence; they bring forth ill words, and ill acts: then keep a guard on your heart at all times. Spare your ſpeech, and you will ſpare your ſelf: a cloſe mouth is a ſign of a wiſe head. A wiſe man may be thought to be a fool, if he talks too much: and a fool may be thought wiſe, if he holds his tongue. A man is known by his talk, and a fool's bolt is ſoon ſhot. If you have done an ill act, do ſo no more, but mend for the time to come. Men will paſs by one falſe ſtep; and God will not caſt you off, if you ſtrive to mend your fault. Let the time paſt mind you of the ill you have done, and the time to come make you do ill no more. Be ſure a time will come, when all muſt lie down in the duſt; and though the grave may for a while keep a part of us, yet the

ſoul

ſoul can by no means die. God will be ſure to judge us at the laſt day, as our deeds have been in this life. Then let all think and do that which is right, for this is the way to have peace at the laſt.

TABLE II.

DISSYLLABLES *divided as they are pronounced* *.

Claſs I.

NEV-ER ma-ny ov-en fu-ry ev-er a-ny ac-tor af-ter ba-ker la-zy re-al di-et bri-er pi-lot ca.per en-ter cy-der vo-cal cru-el ru-ral cri-er fa-tal fol-ly bod-y an-tic ar-gue ar-my ba-con ban-iſh ban-ner ban-ter bet-ter bel-ly biſh-op bit-ter bla-zon boſ-om bra-zen but-ter car-pet e-ven vi-ol cav-il ac-id li-on cit-y pit-y ver-y lil-y val-ue bab-y fi-nal to-tal ma-ſon tu-lip ru-ler o-ver ſo-ber hov-er ho-ly hap-py ar-id i-dle a-cre a-ble ſa-ble lu-cre vig-or rig-or o-pen he-ro ex-it in-to di-al pa-per ſal-ly ſoot-y man-ner por-ter up-per bel-ly dow-ry tan-ner fac-tor am-ple jel-ly car-rot can-vas ap-ple dol-ly gaud-y par-rot art-iſt un-cle fol-ly gout-y art-ful ti-tle ho-ly need-y car-nal lu-cre pen-ny ſeed-y coſ-fer mor-tal mi-tre ſen-ny tawn-y coſ-fin goſ-pel no-ble hap-py wea-ry dag-ger piſ-tol ca-ble ſap-py cru-el mag-got bod-kin ta-ble car-ry gru-el fag-got nap-kin fa-ble mar-ry ac-orn leſ-ſon baſ-ket bi-ble ber-ry bot-tom com-bat lim-it fer-ry bal-lad got-ten hel-met viſ-it mer-ry ſal-lad rot-ten cuſ-tom met-al cur-ry bil-let but-ter gar-den mor-al hur-ry fil-let gut-ter vir-gin val-ue dit-ty bul-let mat-ter pun-iſh mer-cy emp-ty pul-let bet-ter per-ſh ban-dy bit-ter ſil-ver hand-y wit-ty bar-ber won-der hard-y mot-to num-ber pat-ent tar-dy

* See the Preface, where this method of dividing ſyllables is treated of.

† The words in this claſs have their accent on the firſt ſyllable. I would adviſe that the ſcholar be taught to ſpell but one ſyllable at once, and not the whole word. I would alſo adviſe, however, that the ſcholar ſhould as oft as poſſible be made to read the ſyllables at once, without ſpelling by the letters at all.

tar-dy dit-to cum-ber tru-ant glo-ry loy-al lum-ber ar-dent ſto-ry roy-al bad-ger ur-gent duſt-y few-el cel-lar mo-ment ruſt-y jew-el dan-ger po-tent ſor-ty fai-ry gal-lon bor-der ab-ſent fif-ty dai-ry gam-mon reap-er ad-vent ſix-ty bow-el mam-mon hamp-er pa-rent bid-dy tow-el com-mon tam-per ut-moſt gid-dy vow-el ham-mer tem-per in-ward mud-dy boo-by ram-mer bum-per on-ward rud-dy luck-y ſum-mer ban-ter up-roar drop-ſy ſin-gle bul-lock mo-tive raſh-ly min-gle caſ-ſock na-tive buſh-el man-gle ſop-piſh no-tice chap-el baſ-ſie nig-gard am-buſh plan-et bea-gle pat-tern or-ange cloſ-et bun-dle ſaf-fron bank-er cred-it cen-tre rub-biſh cor-ner flag-on luſ-tre bap-tiſt farm-er wag-on la-bor har-veſt flow-er gath-er hu-mor tem-peſt bran-dy lith-er fa-vor bol-ſter clam-my ſa-vor con-quer crum-my bat-tle hon-or butch-er clum-ſy ket-tle arm-or far-ther drow-ſy net-tle fur-ther craft-y bot-tle ail-ment bul-ruſh late-ly caſ-tle rai-ment bul-wark love-ly rid-dle gar-ment ciſt-ern plen-ty mid-dle pay-ment doc-trine twen-ty ſad-dle tor-rent dol-phin thir-ty pad-dle cur-rent com-fort nine-ty ram-ble va-grant con-ſort hum-ble re-ſtant hal-bert dain-ty tum-ble ver-dant com-paſs crab-by cra-dle ſerv-ant dim-neſs flab-by bri-dle rem-nant har-neſs ſhab-by can-dle gal-lant con-cord biſh-op bri-dle cur-rent for-ward cher-ry dim-ple bal-laſt fro-ward cloud-y ſim-ple con-duct gar-lick oat-meal man-date ruſ-tick pri-vate jeſt-ing cox-comb ſor-feit paſ-time laſt-ing fur-long nei-ther preſ-ace hand-ſome gar-land pee-viſh prom-iſe king-dom huſ-band bag-gage pur-poſe ſlum-ber hun-dred cab-bage war-fare thun-der un-dred cot-tage wel-fare vint-ner kna-viſh meſ-ſage aſh-ful whim-per pub-liſh paſ-ſage dole-ful whiſ-per paſ-tiff vil-lage wake-ful ſwarth-y mon-ſter bond-age em-iſh worſ-ted mur-der col-lege blad-der ſul-phur al-ance cher-iſh bloſ-ſom per-fect pen-ance gar-niſh am-ber proj-ect cap-tive ſelf-iſh chat-ter ſub-ject pen-ive ſla-viſh flat-ter ver-dict car-caſe var-niſh flut-ter od-uct fur-face bliſ-ter ſhut-ter pil-grim cen-ſure ap-ter clap-per ſur-plus lec-ture chart-er ſlip-per tri-

tri-

umph mix-ture quart-er crab-bed wed-lock nur-ture ſhel-ter drug-get har-neſs paſ-ture ſhift-er drum-mer wit-neſs pic-ture ſwel-ter glim-mer wor-ſhip poſ-ture blun-der ſkim-mer bar-gain rap-ture cham-ber ſkin-ner cap-tain rup-ture proſ-per ſtam-mer cur-tain tor-ture part-ner gram-mar mur-rain ſerv-ice glut-ton vil-lain ſcar-let ſmit-ten fail-ure fur-nace ſcan-dal writ-ten fea-ture com-rade cheſ-nut plum-met heath-en for-tune trum-pet quar-rel cli-mate crim-ſon night-ly* high-neſs might-y ſigh-ing high-ly tight-neſs fright-ful fight-ing bright-neſs plight-ed ſpright-ly light-en nigh-ly right-ful ſlight-ed up-right be-night haugh-ty daugh-ter full-fraught un-taught ſhac-kle fore-ſkin ſtrang-er ſlight-ed ſhuf-fle hard-ſhip ſtrong-er ſpright-ly ſmug-gle land-ſkip ſquan-der ſtar-tle plat-form ſtand-ard fear-ful ſham-bles ſtrum-pet trea-cle ſhil-ling thral-dom naught-y ſhut-ters bleach-ing cord-age ſkir-miſh ſqueak-er daugh-ter free-dom ſlut-tiſh ſpeak-er bright-neſs ſtee-ple poſt-age ſted-faſt ſtream-er whee-dle vint-age ſtub-born tight-ly gain-ful an-guiſh frac-ture trai-tor in-queſt prac-tice cloiſ-ter neigh-ing crea-ture ſtrain-er eight-y in-ſtant dear-neſs faint-ing eight-een or-chard eaſt-ward faith-ful coun-ſel clown-iſh freight-ed moiſt-en up-ſtart falſe-hood doubt-ful full-fraught ſtew-ard ab-ſence fount-ain dawn-ing eſ-ſence thou-ſand pound-age un-taught fawn-ing ſi-lence wain-ſcot ſhould-er bram-ble li-cence oint-ment grum-ble black-iſh be-ſought ſtum-ble back-ward brack-iſh droop-ing thim-ble care-leſs brand-iſh trem-ble dark-neſs churl-iſh fleet-ing fight-ing brit-tle firm-neſs dwarf-iſh green-iſh ſhut-tle glad-neſs ſkirm-iſh fruit-ful fright-ful ſpit-tle ſick-neſs drunk-ard treſ-paſs ſplen-did loath-ſom height-en caſe-ment grace-ful crip-ple grate-ful ſcram-ble grap-ple pave-ment ſcrib-ble light-en ſcru-ple fore-caſt ſplin-ter ſquab-ble tram-ple fore-lock ſquan-der ſtran-gle ſtrug-gle miſ-treſs ſcrip-ture

* I would adviſe, that the ſcholar be taught to paſs by *gh* ſilent in the ſame manner as *e* final: this will be found to make the word much eaſier to the child.

ture cam-brick miſ-chief black-neſs con-flict ſtruc-ture large-neſs con-tract com-merce threſh-old con-ſerve blind-fold in-ſtinct diſ-tance ſound-ling con-ſtant in-ſtance parch-ment fla-grant pru-dence ſtock-ings poſt-ſcript fra-grant ſen-tence brim-ſtone ſpend-thrift mer-chant en-trance chal-lenge phan-taſm fre-quent gold-ſmith ſoph-iſm cup board pur-chaſe gold-finch whig giſm pur-blind ſur-plice ſafe-guard de-iſm lan-guiſh ver-juice ſem-blance the-iſm ſub ſtance.

Claſs 2d. *Accented on the laſt ſyllable.*

A B-et de-ny be-gan ab-out ab-uſe af-ar re-ly de-bar ad-opt a-like al-as up-on al-low ad-orn am-aze am-en ab-hor en-dow ag-ree a-wake an-on de-bar oc-cur al-arm av-er in-cur ex-act al-oud ab-ſurd a-way al-lay ex-cel am-end ac-quit av-ow ar-ray ex-pel av-oid be-girt aw-ry de-cay ex-tol e-quip im-port eſ-py an-nex re-pel e-vade ex-hort o-bey an-noy re-bel e-vent de-hort o-mit en-joy re-fit u-ſurp im-part e-mit ap-ply re-mit ab-aſe de-part de-fy re-ply al-lot ab-ate in-ſert re-ſort ad-dict de-vour an-oint con-ceal re-tort en-join av-enge con-ceit be-half ac-cord re-view av-erſe con-tain be-hind al-lies ac-cuſe eſ-cape ſuſ-tain de-mand ar-reſt al-ledge eſ-tate pre-vail ex-tend aſ-ſiſt en-gage eſ-teem pro-ceed be-long at-teſt im-pede ob-lige ſuc-ceed be-ſtow aſ-ſert al-lude diſ-play di-rect at-tend de-lude col-lect aug-ment in-fect of-fend de-cide ne-glect com-mand ſe-lect op-poſe in-vade ſuſ-pect con-nect in-duct ad-mire ar-rive con-vict cor-rupt em-bark at-tire re-volve pre-dict ſuc-ceſs ex-cept de-ſire be-take con-cern ſug-geſt ac-cept re-tire de-viſe diſ-cern ſup-port ex-ceſs ex-pire re-viſe for-lorn pol-lute ex-empt ap-peal re-poſe con-demn com-bine ex-tend de-feat de-baſe con-ſent bap-tize ex-tent de-mean ex-poſe con-feſs com-pare fo-ment re-peat im-poſe diſ-miſs ſin-cere in-vent re-peal de-bate con-form com-poſe lam-ent re-veal re-late per-form diſ-fuſe re-cant be-hoof im-pure for-lorn pro-fuſe

in-form be-tray re-ſute con-ſign com-pile re-form de-fray ſal-ute con-ſiſt con-dole re-cord be-wail im-bibe ſub-ſiſt con-ſute re-gard en-tail im-mure pro-teſt con-nive re-tard de-tain man-ure con-ſult ſur-vive re-ward ob-tain po-lite con-tend con-ſume or-dain re-buke ſuſ-pend per-ſume re-ſiſt re-gain re-voke diſ-band for-ſake un-juſt re-main ſe-cure diſ-cuſs part-ake un-fold car-reer a-freſh diſ-turb pro-voke up-hold de-cree a-fraid per-plex pre-ſide ac-ceſs re-deem ab-ound ſub-vert pro-vide pro-fane ad-dreſs de-clare per-ſuade ab-ſtain ex-preſs im-plore con-found de-claim op-preſs ob-ſcure pro-ſound ar-raign af-flict re-ſtore pro-pound ex-claim in-flict con-ſpire up-braid at-tract im-menſe con-tempt de-tract in-cenſe ad-journ in-ſpect ſub-ſide diſ-ſerve ex-pound re-ſpect con-fide pre-ſerve re-bound af-front ex-clude diſ-ſolve ap-peaſe at-tempt in-clude con-vince be-neath in-trude be-reave en-truſt cor-rode ſur-priſe be-ſmear ab-ſolve ex-treme pre-tence be-ſpeak in-volve ſu-preme diſ-burſe im-plead ad-judge re-plete diſ-creet im-peach aſ-ſwage com-plete diſ-patch en-treat ex-punge re-morſe ſup-preſs ap-point en-large re-quite diſ-tinct em-broil re-venge re-verſe ſuc-cinct ap-plaud ad-vance pro-tract de-fraud en-hance fore-ſeen ſub-tract aſ-ſault de-fence fore-warn miſ-truſt re-ceipt of-fence main-tain ab-ſtract re-ceive em-brace with-hold in-ſtruct re-lieve en-force com-plain ac-quaint be-ſeech ro-mance pro-claim ap-praiſe be-tween ap-prove con-trive re-ſtrain in-ſpire re-prove con-ceive ap-plauſe re-quire de-prive per-ceive ap-proach ab-ſcond ob-ſerve con-clude in-croach de-ſcend re-ſolve diſ-ſuade re-proach.

Claſs 3d. *Exerciſes on Diphthongs.* †

BAi-liff cai-tiff dain-ty dai-ry dai-ſy day-ly aſ-tray de-lay diſ-may ar-ray au-guſt au-gur aug-ment auk-ward auſ-tere dawn-ing drawl-ing draw-ing boo-by book-iſh boot-y cool-neſs coop-er dew-y few-el gew-gaws

† The following Diphthongs have all one uniform ſound.

gaws hew-ing jew-el bee-tle bleed-ing breech-es breez-y breed-ing board-er boaſt-ing foam-ing coarſe-ly coaſt-ing boil-er coin-age co-join croi-ſade foi-ble de-coy joy-leſs loy-al toy-ing ap-peal bea-dle beaſt-ly be-neath be-queath ab-ound am-ount boun-ty con-found drow-ſy en-dow how-let foun-tain con-ceit con-ceive de-ceive ei-ther lei-ſure be-lief be-ſiege brief-ly chief-ly fail-ure faint-ing be-tray eſ-ſay au-thor au-tumn bawd-ry brawl-ing brawn-y aw-ful crook-ed doomſ-day droop-ing foot-man crew-et brew-er lewd-neſs cheer-ful cheeſe-cake creep-er groan-ing hoar-y hoard-ed foiſt-ed foil-ing hoiſt-ed crea-ture de-creaſe de-feat moun-tain out-ward pow-der nei-ther re-ceive fierce-neſs griev-ous fai-ry faith-ful diſ-may de-cay aw-ry bau-ble cau-dle good-neſs hook-ed look-ing looſ-en deem-ing deep-neſs deer-like hoarſe-neſs load-ſtone loam-y join-er joint-ure loi-ter ea-gle fea-ture heath-en pro-nounce re-nown ſcoun-drel ſeiz-ure miſ-chief maid-en maim-ed main-tain caul-dron cauſ-ed cauſ-tic crawl-ing fawn-ing room-y ſpoon-ful tooth-leſs new-ter new-ly pew-ter fee-ble feed-ing feel-ing poach-er roam-ing moiſt-ure moiſ-ome oil-y in-treat mea-gre mea-ſles ſhow-er ſur-mount ei-ther nei-ther prieſt-eſs re-lief pain-ful praiſ-ing pre-vail daunt-ed dau-phin faul-ter troop-er wood-lark wool-en flee-cy fleet-neſs free-dom roar-ing roaſt-ed oint-ment oiſ-ter point-ing pea-cock rea-ſon re-peal thou-ſand tow-el re-prieve re-trieve af-raid deſ-pair re-frain gaud-y law-ful fool-iſh poor-ly greed-y pee-viſh toaſt-ed toad-like poi-ſon toi-let ſea-ſon trea-cle weak-neſs vow-el young-ſter con-ceive de-ceive thiev-iſh yield-ing.

A LESSON on Words of Two Syllables; containing Proverbs and ſhort Moral Sentences, and having the SYLLABLES *in each word divided as ſpoken.*

A Lark is bet-ter than a kite. A good tale ſpoil-ed by ill tell-ing. A long har-veſt, but lit-tle corn. Beg-gars ſhould not be chooſ-ers. Bet-ter be a bird in the field than in a cage. Bet-ter the eye out than

al-ways to ake. Blind men muſt not judge of col-ours. Be-ware, geeſe, when the fox preach-eth. A ha-ſty man nev-er wants ſor-row. A liv-ing dog is bet-ter than a dead li-on. Bet-ter ſpare at the brim than at the bot-tom. Bare walls make gid-dy houſe-wives. By wiſ-dom com-eth peace, by peace plen-ty. Change of paſt-ure ma-keth fat calves. Chriſt-mas com-eth but once a year. Dear bought and far fetch-ed fit for la-dies. En-ough is as good as a feaſt. Fair and ſoft-ly go-eth far. Fine feath-ers make fine birds. Faint heart nev-er won fair la-dy. Fools ſet ſtools for wiſe men to ſtum-ble at. Fore-warn'd, fore-arm'd. Hun-gry dogs will eat dirt-y pud-dings. He that miſ-chief hatch-eth, miſ-chief catch-eth. Good coun-ſel break-eth no man's head. Half a loaf is bet-ter than no bread. Home is home be it nev-er ſo home-ly. It is ill med-dling with edge tools. It is a good horſe that nev-er ſtum-bles. It is a dou-ble curſe to be poor and proud. Hun-ger will break through ſtone walls. Kind-neſs will creep where it can-not go. Great cry, but lit-tle wool. More noiſe than work. Ma-ny hands make light work. Love me lit-tle love me long. Mal-ice ſel-dom wants a mark to ſhoot at. No long-er pipe no long-er dance. Noth-ing ven-ture noth-ing have. Near is my ſhirt, but near-er is my ſkin. Out of debt out of dan-ger. Pen-ny wiſe and pound fool-iſh. One ſcab-by ſheep in-fects the whole flock. Soft fire ma-keth ſweet malt. Small pitch-ers have large ears. Strike while the i-ron is hot. The new broom ſweep-eth clean. Two heads are bet-ter than one. The blind eat-eth ma-ny a fly. Vir-tue nev-er wax-eth old. Un-der the roſe be it ſpo-ken. The proof of the pud-ding is in the eat-ing. The high-er the tree the great-er the fall. Three may keep a ſe-cret if two be a-way. The keys hang not all at one man's gir-dle. The beg-gar may ſing be-fore a thief. The long-eſt day will have an end. The crow think-eth her own birds fair-eſt. The great-eſt talk-ers the leaſt do-ers. The long-eſt eaſt the ſhort-eſt weſt.

weſt. The maſ-ter's eye ma-keth the horſe fat. Light gains make a heav-y purſe. He that is his own tu-tor hath a fool for his pu-pil. He that liv-eth with-out of-fence fear-eth no re-proof. He nev-er want-eth com-fort who hath con-tent. If the blind lead-eth the blind, both will fall into the ditch. It is a poor dog that is not worth whiſt-ling for. It is bet-ter to paſs a dan-ger once than to be al-ways in fear. Ma-ny ſtum-ble at a ſtraw and leap o-ver a block. Set a beg-gar on horſe-back and he will gal-lop. Nev-er ſeek for a friend in a pal-ace, nor try him at a feaſt. One ſwal-low ma-keth not a ſum-mer, nor one wood-cock a win-ter. Save a thief from hang-ing, and he will cut your throat. When your neigh-bour's houſe is on fire, take care of your own. What is bred in the bone will nev-er be got out of the fleſh. You can-not fare well but you muſt cry roaſt-meat. It is a baſe thing to flat-ter a man to his face, and to ſlan-der him be-hind his back. A wiſe man's ſoul reſt-eth at the root of his tongue; but a fool's is ev-er dan-cing at the tip of it. Boaſt-ing may gain ap-plauſe from fools, but it put-teth a wiſe man to the ex-pence of a bluſh. As know-ledge with-out juſ-tice is craft, ſo cou-rage with-out con-duct is raſh-neſs. He is a fool that can-not be an-gry; but he is a wiſe man that will not. A good man paſſ-eth by an of-fence, and a great ſpir-it ſcorn-eth re-venge. No hopes ſhould cauſe us to do an ill thing, nor fears make us o-mit a good one. A man may be de-priv'd of wealth and hon-our ag-ainſt his will, but not of vir-tue with-out his own con-ſent. Catch not too ſoon at an of-fence, nor give too eaſ-y way to an-ger: the one ſhew-eth a weak judge-ment, the oth-er a per-verſe na-ture. Noth-ing ſhocks a great mind more than to ſee mer-it pla-ced in a falſe light, and made the ſub-ject of con-tempt. Some things are good which are not pleaſ-ant, oth-er things are pleaſ-ant that are not good: but to live in peace is both good and pleaſ-ant. We ought by all means to take

care to av-oid that fault which we con-demn in oth-ers. The ſu-reſt and quick-eſt way to re-pay a wrong done you, is to for-get it. We ſhould nev-er up-braid an-oth-er with his ill for-tune, leſt ſome time or oth-er we our-ſelves ſhould hap-pen to be in the like caſe. Be thank-ful to heav-en for the bleſſ-ings you en-joy; and learn, in what ſtate ſo-ev-er thou art, there-with to be con-tent. Let theſe three things be thy prin-cip-al care: To wor-ſhip God, to hon-our thy pa-rents, and to do juſ-tice to all men. Few peo-ple take care to live well, but ma-ny de-ſire to live long; tho' it be in ev-er-y one's pow-er to do the for-mer, but in no man's pow-er to ob-tain the lat-ter. Noth-ing in this world can be ſaid to be tru-ly great, if that heart be not ſo which doth deſ-piſe great things. By the help of rea-ſon a wiſe man may fore-ſee the riſe, prog-reſs, and e-vent of things; and, by ta-king in the whole at a view, pre-pare all things for the uſe and com-fort of life. God hath prom-iſ'd his par-don to thoſe who tru-ly re-pent to-day; but we no where read, that he hath prom-iſ'd it to thoſe who put it off till to-mor-row. They who al-ways de-ſign to be good next week, and to am-end their lives next year, and do not ſet ab-out it to-day; ſeem to mock God, to pleaſe the dev-il, and to cheat their own ſouls. Fools make a mock at ſin: but ex-cept they, ſome time or oth-er, ſee the fol-ly of it, and re-pent of their er-ror; they will, af-ter their mirth, feel thoſe tor-ments in which they ſhall not be a-ble to be mer-ry. So de-ſire the things of this world, that you may be the bet-ter for hav-ing them; and ſo em-ploy them, that you may give a good ac-count how you have u-ſed them. A juſt and a good man looks upon the whole world as his coun-try, and up-on God as the wit-neſs and judge of all he ſays and does: he ſo gov-erns his life and thoughts, as if the whole world were to ſee the one and read the oth-er. It is a hard-er thing to av-oid cen-ſure, than to gain ap-plauſe: Ap-plauſe may be ob-tained by do-ing one great or wiſe thing in an age;

but

but to av-oid cen-ſure, a man muſt paſs his whole life with-out do-ing or ſay-ing one ill or fool-iſh thing. As you are fear-ful to com-mit great ſins, ſo be care-ful to av-oid lit-tle ones: He that ma-keth a light mat-ter of a ſmall ſin, may in time do ſo of a great one. A good name is a jew-el of ſuch val-ue, that at what rate ſo-ev-er we pur-chaſe it, it is not bought too dear. He that eaſ-eth the wretch-ed of their bur-then, ſhall hear ma-ny bleſ-ſing him. Fill the poor with food, and thou ſhalt nev-er want treaſ-ure. Be more read-y to hear than to ſpeak, and to learn of oth-ers than to ſhew thy-ſelf a teach-er: for, it is ma-ny a man's fault, rath-er to un-fold their old wares, than to pur-chaſe new. A per-ſon who ſtud-ies the con-cerns of oth-ers and ne-glects his own af-fairs, may be ſaid to be a buſ-y man, but can-not be thought a wiſe one. Boaſt not of your health or ſtrength too much; but whilſt you are ſo hap-py as to en-joy them, thank God for his good-neſs to-wards you, and make a good uſe of them, leſt he ſhould take them from you. Con-tent is a jew-el of the high-eſt eſ-teem, not to be bought with mon-ey, but gain-ed by vir-tue. Do at all times, to all per-ſons, as you would have them do un-to you; be juſt and true in all your deal-ings; fear God, and de-part from e-vil. En-ter on no work of great con-cern with-out ma-ture ad-vice; raſh-neſs ru-ins ma-ny, and care may pre-vent ſor-row. Fools meaſ-ure good deeds by the e-vent, af-ter they are done; but wiſe per-ſons be-fore, by judge-ment up-on the rules of rea-ſon and faith. Get what you can by hon-eſt means, and uſe what you have in a fru-gal man-ner; for this is the way to live in com-fort, and die with hon-our. He that would be tru-ly hap-py, muſt think his own lot the beſt; and ſo live with man-kind, as to have God be-fore his eyes; and ſo ad-dreſs him-ſelf to God, as if men were be-fore him. Juſt and up-right men are an hon-our to the coun-try in which they live; they grace the court in which they pre-ſide, and pro-cure eſ-teem from all that know them.

them. Keep a mean in all you do, leſt ex-ceſs in a-ny thing keep you mean and poor. Let your tongue av-oid raſh ſpeak-ing; they that ſpeak with-out care ſuf-fer for the moſt part with-out pit-y; ſuch as ex-pect peace and ſafe-ty ſhould re-ſtrain their tongue, and bri-dle their ſpeech. Make the beſt uſe of your preſ-ent time, if you will be hap-py in time to come: know, The day paſt can nev-er be re-call'd, or to-mor-row be ſe-cur'd: to day is on-ly yours; which, if loſt, is loſt for ev-er. Nev-er for-get thoſe acts of friend-ſhip which are done for you by oth-ers; nor ev-er up-braid oth-ers with thoſe you do for them. Of-fer to God the prime of your ſtrength, and let your youth be ſpent in his ſerv-ice; ſo will you grow in good-neſs, as you ad-vance in age and know-ledge. Pre-ſerve your good name with care; for if that be once loſt, you are like a can-cell'd wri-ting, of ſmall val-ue. Quar-rels al-ways ſhun, and nev-er be a part-y in oth-er per-ſons broils. It is bet-ter to ab-ſent your-ſelf from the an-gry man, than by con-verſe with him to run in-to trou-ble. Re-joice at the wel-fare of your neigh-bour: in ſo do-ing, you cop-y the ho-ly an-gels; for they re-joice when a ſin-ner re-pents. Si-lence is the ſa-feſt courſe for a man to take that diſ-truſts his own judge-ment. Ma-ny have been un-done by talk-ing too much: a cloſe mouth is the ſign of a wiſe head. Think it no part of your con-cerns to pry in-to the faults of oth-ers; but make your-ſelf a-ble to find out your own er-rors. It is much bet-ter to a-mend one fault in our-ſelves than to find out an hun-dred in oth-ers. Vir-tue and vice div-ide the whole world be-tween them. Vice hath the great-er part, but that brings ſor-row; vir-tue has the leſs, but that makes us hap-py. Wealth with-out wiſ-dom has but lit-tle pleaſ-ure; a rich fool nev-er mer-its, and ver-y ſel-dom, if ev-er, meets with re-ſpect. Ex-am-ple pre-vails more than prec-ept: how care-ful then ſhould all per-ſons be to ſet a good cop-y be-fore a young learn-er? Young per-ſons ſhould not en-ter upon a

ny af-fair of mo-ment with-out the ad-vice of their pa-rents or friends; for though youth be fit-teſt to act, yet age is beſt to give coun-ſel. Zeal with-out pru-dence is oft-en hurt-ful; but when kept with-in due bounds, is tru-ly worth-y of praiſe. A bean with free-dom, is bet-ter than a ſu-gar plumb in priſ on. Beau-ty in wo-men is like flow ers in ſpring; but vir-tue is like the ſtars in the heav-ens. Cuſ tom is a ſec-ond na-ture; but with-out rea-ſon, it is not bet-ter than an old er-ror. Debt is a heav-y bur-then to an hon-eſt mind; but thieves that bor-row make light of it. En-vy al-ways pur-ſues true mer-it; ſhoots her ven-om at oth-ers, but wounds her-ſelf. For-get the faults of oth-ers, but al-ways think of your own. Gain got by ly-ing and fraud, will burn your fin-gers. Hap-py is the man who ſees his er-rors in his youth. If you lie up-on ro-ſes when you are young, you will lie up on bri-ers when you are old. Kind-neſs is the no bleſt weap-on to con-quer with. Learn-ing makes the good man bet-ter, but a bad man worſe. Man-ners make the man, quoth *Will* of *Wick-ham*. No one ſhould be a-fraid to die, who has known what it is to live. Put no mon-ey in a ſcale ag-ainſt vir-tue. Quar-rels would nev-er laſt long, were pru-dence but on one ſide. Rich-es well got and well u-ſed are a great bleſſ-ing. Sow good works, and you ſhall reap glad-neſs. Take a-way my good name, and take a-way my life. Vir-tue is the beau-ty of the ſoul. Uſe the means, and truſt to God for the bleſſ-ing. Wil-ful waſte makes wo-ful want. Youth and white pa-per take a-ny ſtamp that you pleaſe to im-preſs up-on them. Zeal with-out pru-dence is mere phren-zy.

TABLE III. *Words of Three Syllables, divided as they are pronounced.*

Claſs 1st. *Accented on the firſt ſyllable.* †

AM-o-rous cal-ic-oe del-ic-ate an-im-al can-iſ-ter

† The Scholar ſhould be now informed, that *c* and *g* ſound ſoft before *e*, *i*, or *y*; and hard, when not before *e*, *i*, or *y*.

iſ-ter dep-u-ty an-im-ate cap-it-ol doc-u-ment ar-a-ble cav-al-ry der-o-gate av-en-ue cav-it-y def-in-ite av-ar-ice cel-e-brate dec-al-ogue char-it-y den-iz-on ban-iſh-ment char-ac-ter dep-re-cate ben-e-fice clem-en-cy dil-ig-ence brev-it-y char-i-ot dec-im-al bot-an-y col-on-y ded-ic-ate ben-e-fit cov-e-nant der-o-gate big-ot-ry cred-it-or eb-o-ny bod-il-y ed-if-ice bur-i-al cred-u-lous ed-if-y brig-an-tine cov-et-ous ed-u-cate buſ-in-eſs cov-en-try ep-ic-ure cat-al-ogue cor-on-et el-e-gance cat-e-chiſm com-ed-y el-e-gy cath-o-lic cod-ic-il el-e-ment cab-in-et clam-o-rous el-e-phant cap-it-al el-e-vate cal-en-dar choc-o-late el-o-quence caſ-u-al cav-al-cade ep-ig-ram cab-al-iſt cat-ar-act em-er-ald cop-u-late caſ-u-iſt en-em-y com-ic-al car-av-an en-er-gy can-o-py chiv-al-ry e-quit-y ev-id-ence heav-in-eſs mar-in-er ep-iſ-ode hon-our-ing med-ic-ine fac-ul-ty hom-il-y med-it-ate fam-il-y hyp-o-crite mel-o-dy fil-i-al hid-e-ous mem-o-ry fab-u-lous hom-ic-ide mil-it-ant fred-er-ick hel-ic-on min-er-al for-a-ger haz-ar-dous min-iſ-ter flor-en-tine id-i-om mir-a-cle fer-u-la im-it-ate miſ-er-y flour-iſh-ed id-i-ot mit-ig-ate flat-u-lent jeop-ar-dy mod-eſt-y fel-on-y jac-o-bite myr-i-ad gen-er-al jeſ-u-it mag-ic-al gen-er-ate kal-en-der mag-a-zine gen-er-ous lab-yr-inth mod-if-y gen-u-ine lat-it-ude nav-ig-ate gov-ern-ment lech-e-ry nom-in-ate grad-u-al leg-a-cy not-a-ble grad-u-ate leg-i-ble no-tif-y grat-it-ude len-it-y nov-el-ty grat-if-y lep-ro-ſy nour-iſh-ment gov-er-nor lev-er-et nom-in-al gen-it-ive lev-it-y nat-u-ral gen-eſ-is lib-er-al ob-lig-ate gar-iſ-on log-ar-ithm om-in-ous grav-it-y log-ic al on-i-ons grav-it-ate

op-er-ate

op-er-ate gath-er-ing mac-er-ate op-u-lent her-it-age maj-eſ-ty or-a-cle her-al-dry mal-a-dy or-a-tor heav-en-ly man-age-ment or-if-ice hab-it-ude man-if-eſt oc-u-lar hon-eſ-ty man-if-old or-ig-in heſ-it-ate man-u-al op-e-ra her-e-ſy man-u-ſcript par-a-ble par-ad-iſe prom-in-ent ſat-ur-day par-ad-ox prec-ip-ice ſcav-en-ger par-ag-raph qual-if-y ſol-it-ude par-al-lel qual-it-y ſlov-en-ly par-aph-raſe quer-u-lous ſed-im-ent par-a-ſite rad-ic-al ſav-age-neſs par-it-y reg-ic-ide ſkel-et-on reg-iſ-ter ſat-yr-iſt ped-ig-ree reg-u-late ſen-a-tor pel-ic-an rem-e-dy ſed-u-lous pen-al-ty rep-ro-bate ſpe-cu-late pen-e-trate re-quiſ-ite ſov-e-reign pen-u-ry reſ-id-ue ſod-om-ite per-il-ous rib-ald-ry tit-u-lar pet-u-lant riv-u-let tol-er-ate pol-ic-y rhet-o-ric trin-it-y pol-it-ic reſ-id-ence triv-i-al pop-u-lar rel-at-ive typ-ic-al pop-u-lous reg-im-en trag-ed-y poſ-it-ive rec-ol-lect tol-er-ate pov-er-ty rap-id-neſs ten-em-ent prej-u-dice rec-om-pence tel-eſ-cope preſ-id-ent ſal-ar-y trag-ic-al preſ-ent-ly ſal-iv-ate van-it-y prev-al-ent ſat-is-fy ven-om-ous prim-it-ive ſep-ar-ate ver-it-y priſ-on-er ſep-ul-chre vet-er-an prog-en-y ſev-er-al vig-il-ant prop-a-gate ſim-il-e vin-e-gar prop-er-ty ſin-iſ-ter proph-e-ſy ſoph-iſ-try vit-ri-ol proſ-e-cute ſpan-i-el voc-at-ive proſ-el-yte ſpec-if-y ven-er-ate pun-iſh-ment ſtom-ach-er vag-ab-ond pyr-am-id ſtrat-a-gem ven-iſ-on prob-a-bly ſtren-u-ous vol-at-ile ſerv-it-ude tem-per-ate mag-iſ-trate in-ter-lude coun-te-nance proſ-lig-ate cow-ard-ice main-te-nance con-ſtit-ute in-ſtit-ute cir-cum-ſtance proſ-tit-ute proſ-e-cute ban-iſh-ment ſub-ſtit-ute ig-no-rance pun-iſh-ment fel-low-ſhip her-mit-age nour-iſh-ment work-man-

work-man-ſhip nar-rat-ive frau-du-lent jour-nal-iſt talk-a-tive con-verſ-ant graſ-hop-per blaſ-phem-y prot-eſt-ant like-li-hood cer-tain-ly ſup-plic-ant man-u-ſcript con-ſtan-cy bat-tle-dore mount-e-bank peace-a-ble far-ther-more neth-er-moſt bit-ter-neſs par-a-phraſe ab-ſtin-ence drow-ſi-neſs quar-rel-ſom con-fer-ence fath-er-leſs trou-ble-ſome con-fid-ence ten-der-neſs ſcru-pu-lous con-flu-ence wick-ed-neſs treach-e-rous con-ſci-ence wil-der-neſs chaſ-tiſe-ment con-tin-ence baſh-ful-neſs fron-tiſ-piece ex-cel-lence chur-liſh-neſs hand-ker-chief neg-lig-ence clean-li-neſs frank-in-cenſe per-tin-ence youth-ful-neſs change-a-ble peſ-til-ence wretch-ed-neſs charge-a-ble prov-id-ence cir-cum-ciſe ſpec-ta-cle con-ſe-quence com-pro-miſe broth-er-hood con-ſo-nance en-ter-priſe ſuſ-te-nance con-ſe-crate live-ly-hood.

Claſs 2d. *Accented on the ſecond ſyllable.*

IM-ag-ine in-her-it re-ſem-ble ex-ot-ic ſoi-ic-it diſ-loy-al he-ro-ic ho-ſan-na diſ-po-ſal it-al-ic in-val-id ex-tern-al oc-ta-vo in-ſip-id im-mor-tal pi-az-zo in-ven-om in-ter-nal vi-ra-go ob-ſerv-er pa-ter-nal po-ma-do of-fend-er pro-po-ſal en-a-ble ab-u-ſive re-pri-ſal re-ven-ue re-qui-tal ab-an-don diſ-a-ble tri-bu-nal ab-ol-iſh e-piſ-tle for-ſa-ken ap-par-el ex-am-ple im-mod-eſt di-ur-nal ig-no-ble en-treat-y e-ter-nal maj-eſ-tic il-le-gal ab-un-dant me-chan-ic per-u-ſal pur-ſu-ant miſ-car-ry re-ci-tal ap-pa-rent im-plic-it re-mov-al co-he-rent in-trep-id un-civ-il in-he-rent par-ta-ker bal-co-ny ad-mon-iſh pro-hib-it bra-va-do de-

de-mol-iſh re-deem-er em-bar-go dim-in-iſh re-mem-ber pro-viſ-o em-bel-liſh teſ-ta-tor to-bac-co al-migh-ty en-deav-or cre-a-tor un-worth-y teſ-ta-trix re-cov-er be-got-ten ver-ba-tim un-cov-er be-hol-den de-liv-er im-priſ-on af-fi-ance al-read-y di-rect-or de-fi ance di-vi-ſor diſ-cov-er al-li-ance e-lect-or diſ-or-der ap-oſ-tate en-li-ven im-prop-er con-tin-ue ex-hib-it diſ-ci-ple e-lect-ive in-hab-it aſ-ſem-ble arch-biſh-op ad-ven-ture con-tin-gent arch-dea-con com-po-ſure de-port-ment a-bate-ment de-part-ure en-gage-ment am-aze-ment diſ-fig-ure pre-fer-ment ap-art-ment im-poſ-ture ſe-duce-ment en-joy-ment in-den-ture tri-umph-ant am-end-ment at-ten-tive ap-pren-tice de-ceit-ful re-ten-tive com-pen-ſate for-get-ful ex-penſ-ive con-fiſ-cate diſ-tem-per ex-ten-ſive il-luſ-trate op-preſ-ſor of-fenſ-ive con-jec-ture pro-jec-tor for-give-neſs con-ſiſt-ent ſpec-ta-tor en-com-paſs con-troll-er ſur-ren-der ex-tir-pate con-vulſ-ive eſ-tab-liſh mo-ment-ous de-ſtruc-tive re-plen-iſh un-cer-tain pro-duc-tive ex-trin-ſic ſub-miſſ-ive in-trin-ſic ab-hor-rence fan-taſ-tic con-do-lence ap-point-ment pro-phet-ic im-pru-dence com-mand-ment in-ter-pret in-dul-gence con-fine-ment noc-tur-nal pre-ce-dence con-tent-ment re-hearſ-al ac-cept-ance re-freſh-ment ab-und-ance at-tend-ance ac-quaint-ance al-low-ance de-pend-ance con-tri-vance com-pli-ance in-cum-brance in-ſu-rance re-mit-tance re-mem-brance o-bei-ſance re-pent-ance re-ſem-blance ex-iſt-ence ac-com-pliſh diſ-pleaſ-ure ad-he-rence ex-tin-guiſh trans-fig-ure ad-vant-age re-lin-quiſh en-cour-age al-lure-ment.

Claſs 3d. *An Exerciſe on Diphthongs.*

AId-de-camp de-lay-ed bree-zi-neſs awk-ward-ly book-iſh-neſs pew-ter-er boarding-ſchool de-coy-ed a-void-ed be-queath-ed account-ant at-chieve-ment be-friend-ed par-liament ai-ri-neſs dai-ry-maid be-tray-ed diſ-may-ed cheer-ful-ly cheeſe-mong-er auc-tion-eer augment-ed look-ing-glaſs good-ly-neſs newſ-pa-pers jew-el-ler boaſt-ing-ly hoa-ry head loit-er-er loyal-ty com-mon-wealth con-ceal-ed cour-ti-er boun-da-ry be-liev-ed be-ſieg-ing ef-fig-ies jeopar-dy faith-ful-ly gai-et-y gain-ſay-ing ſeem-ing-ly flee-cy-neſs heed-leſs-ly un-daunt-ed fault-ter-ing fawn-ing-ly haugh-ty-neſs droop-ing-ly looſ-en-ed fool-iſh-neſs foam-ing-ly em-ploy-ed con-voy-ed brew-er-y dew-y-neſs noiſ-om-neſs oil-y-neſs anoint-ed diſ-plea-ſure de-feat-ed en-dea-vour diſcourſ-ing coun-ter-feit hal-low-ed brig-a-dier cav-al-ier pi-geon-houſe maim-ed-neſs main-top-ſail main-tain-ed trai-te-rous naugh-ty-neſs autum-nal law-ful-ly au-ſtere-ly neu-tral-neſs fruiter-er oi-ſter-ſauce diſ-ap-point poi-ſon-ed diſ-appear heav-en-ly jeal-ouſ-y pleaſ-ant-ry in-ter-courſe poul-ter-er en-cour-age fron-tiſ-piece gren-ad-ier hand-ker-chief miſ-car-riage beau-ty-ful ob-ſequies au-then-tic nour-iſh-ment.

Claſs 4th. *An Exerciſe on the ſyllables* tion, tious, *and* tial, *ſounding* ſhun, ſhus, *and* ſhall *.

AF-flic-tion con-di-tion in-ſtruc-tion per-fec-tion

* Though *tious* is commonly reckoned two ſyllables, yet here, at leaſt, I think it is better for the ſcholar to conſider it as one: *tion* and *tial* ſhould be always reckoned one.

tion re-demp-tion ſal-va-tion ſub-trac-tion vex-a-tion ſe-di-tion in-fec-tious pre-dic-tion am-bi-tious cap-tiouſ-ly ſe-di-tious pru-den-tial eſ-ſen-tial ſub-ſtan-tial am-bi-tion na-tion-al fac-tiouſ-ly mar-tial-ly ra-tion-al tu-i-tion ad-di-tion li-cen-tious cre-den-tial ad-op-tion af-fec-tion at-ten-tion ſen-ten-tious un-mar-tial de-jec-tion e-di-tion in-fec-tion in-ten-tion vex-a-tious nup-tial-iſt li-ba-tion le-ga-tion pol-lu-tion fic-ti-tious par-tial-ly pri-va-tion re-la-tion ſo-lu-tion ſta-tion-er pro-pi-tious po-ten-tial por-tion-ed tax-a-tion ſub-ſcrip-tion tranſ-la-tion cau-tiouſ-ly im-par-tial vo-ca-tion cor-rup-tion auc-tion-eer ob-la-tion con-ten-tious eſ-ſen-tial nar-ra-tion in-fec-tious pru-den-tial pe-ti-tion ſe-di-tious ſub-ſtan-tial di-rec-tion li-cen-tious cre-den-tials con-nec-tion ſla-gi-tious po-ten-tial objec-tion ſen-ten-tious par-tial-ly con-junc-tion vex-a-tious mar-tial-ly pro-tec-tion cau-tiouſ-ly im-par-tial re-ten-tion re-ac-tion con-ten-tious in-i-tial ex-tor-tion ab-or-tion in-cau-tious.

A LESSON on Words of Three Syllables, conſiſting of Proverbs and ſhort Moral Sentences, and having the SYLLABLES *in each word divided as they are pronounced.*

ALL no-vel-ties pleaſe at firſt ap-pear-ance. Cut your coat ac-cord-ing to your cloth. Ev-er-y man thinks his own geeſe ſwans. Ev-er-y one beats the man whom for-tune buf-fets. La-bour bring-eth pleaſ-ure, i-dle-neſs bring-eth pain. Out of the ab-un-dance of the heart the mouth ſpeaks. Prov-id-ence con-ſult-eth our wants, not want-on-neſs. Re-mem-ber thy Cre-a-tor in the days of thy youth. To go a bor-row-ing is to go a ſor-row-ing. The fair-eſt roſe will be with-er-ed at laſt. The more the mer-ri-er,

the few-er the bet-ter cheer. Who-ſo mock-eth the poor deſ-pi-ſeth his Ma-ker. A mer-ry heart ma-keth a chear-ful coun-ten-ance. Health is the ſalt of life that rel-iſh-eth all things. It is bet-ter to go to bed ſup-per-leſs than to riſe in debt. Lib-er-ty is com-pa-red to life, con-fine-ment to death. Bet-ter at the lat-ter end of a feaſt than at the be-gin-ning of a fray. Ex-ceſſ-ive boaſt-ing is a ſign of ig-no-rance and cow-ard-ice. Go to the ant, thou ſlug-gard; con-ſid-er her ways, and be wiſe, Learn-ing is the rich man's or-na-ment, the poor man's rich-es. Noth-ing is ſo beau-ti-ful but it may have ſome blem-iſh. There is none ſo in-no-cent as not ſome-times to be e-vil ſpo-ken of. A ſmat-ter-er in, or pre-tend-er to ev-er-y thing, is com-mon-ly good for noth-ing. A ſenſe of our own ig-no-rance, is the firſt ſtep to true know-ledge. A life well ſpent, ma-keth old age pleaſ-ant: but vice ma-keth life it-ſelf trou-ble-ſome. Be al-ways cau-tious in be-liev-ing ill of thy neigh-bour; but more cau-tious in re-port-ing it. He that hath con-tent-ment, may want ſome-thing; but he that hath it not, wants ev-er-y thing. A man can nev-er be tru-ly hap-py here, with-out a well-ground-ed hope of be-ing hap-py here-af-ter. En-vi-ous men loſe the en-joy-ment of what they poſ-ſeſs by the diſ-con-tent they ſhew at what oth-ers en-joy. Fol-low not the mul-tit-ude in the e-vil of ſin, leſt thou ſhare with them in the e-vil of pun-iſh-ment. He that doth an in-ju-ry to an-oth-er, doth it al-ſo to him-ſelf; and it is ma-ny times re-turn-ed up-on him with dou-ble in-ter-eſt. Do not think you are good en-ough, be-cauſe you are not known to be oth-er-wiſe; and nev-er think your-ſelf ſo good as to need no am-end-ment. Do in-ju-ry to none: for by ſo do-ing, you do but teach oth-ers to in-jure you. Earth-ly trea-ſure can-not give vir-tue, but vir-tue may give con-tent-ment; and in con-tent-ment we have all the trea-ſure of the u-niv-erſe. It is a no-ble way of re-venge, to for-get in-ju-ries: for, re-ſent-ment doth but en-cour-age that mal-ice

mal-ice which ne-glect would diſ-ſip-ate. Gen-tle and pru-dent re-plies to in-de-cent and ſcur-ril-ous lan-guage is the moſt ſe-vere but in-no-cent re-venge. There is a cha-ſtit-y in words, as well as ac-tions: he that ſet-teth him-ſelf no bounds to the one, can hard-ly be re-ſerv-ed in the oth-er. It is more diſ-fic-ult to re-pair a cred-it that is once ſha-ken, than to keep that in a flour-iſh-ing green-neſs that was nev-er blaſt-ed. He that liv-eth on-ly to him-ſelf, and not to God nor his friend, is un-worth-y of life. He can ſcarce-ly be ſaid to live, who em-ploys not his time ſome way or oth-er to the im-prove-ment of him-ſelf or his neigh-bour. He that ma-keth him-ſelf the com-mon jeſt-er of com-pan-y, hath juſt wit en-ough to be a fool. Hap-py is the man who can be ac-quit-ted by him-ſelf in pri-vate, by oth-ers in pub-lic, and by God in both. Av-oid back-bi-ting and ſlan-der-ing; for no theft is more ſcan-dal-ous than to rob a man of his good name. Self-de-ni-al is the moſt ex-alt-ed plea-ſure; and the con-queſt of e-vil hab-its the moſt glo-ri-ous tri-umph. Na-ture is con-tent-ed with a lit-tle, but the cra-vings of lux-u-ry are bound-leſs. It is eaſ-y to con-tin-ue good and vir-tu-ous; but to be-come ſo, is hard: na-ture doth not give vir-tue, but it muſt be ac-qui-red; and it is a kind of art to be-come good. Com-pare the miſ-er-ies on earth with the joys in hea-ven; and the length of the one with the e-ter-nit-y of the oth-er; ſo will your jour-ney ſeem ſhort, and your trou-ble lit-tle. Diſ-dain no man for his pov-er-ty; ſince he may be ver-y rich in wiſ-dom and the no-ble en-dow-ments of the mind. Deſ-pair of ſuc-ceſs weak-ens the ac-tive fac-ul-ties, cramps the pow-er of na-ture, cuts the nerves of our en-deav-ours; and blunts the edge of in-duſt-ry. They who gov-ern the ig-no-rant, may be ſaid to lead the blind: but they who teach them, give them eyes. Crimes, tho' they may be ſe-cret, they can nev-er be ſe-cure: nor doth it av-ail an of-fend-er to be con-ceal-ed from oth-ers, while he can nev-er be hid-den from him-ſelf. It

is bet-ter to de-cide a dif-fer-ence be-tween en-e-mies than friends: for one of the friends will cer-tain-ly be-come an en-e-my, and one of the en-e-mies a friend. The true eſ-tim-ate of liv-ing, is not to be ta-ken from age but ac-tion: a man, as he man-ageth him-ſelf, may die old at thir-ty, and a child at four-ſcore. The prov-id-ent ant ſha-meth care-leſs ſlug-gards: ſhe lay-eth up her food, in plen-ty, againſt a time of ſcar-cit-y: ſhe bear-eth her win-ter ſtores in-to her hid-den gran-ar-y, in ſum-mer. Let no man be con-fid-ent of his own mer-it, for the beſt do err; nor let a-ny man re-ly too much up-on his own judge-ment, for the wi-ſeſt are de-ceiv-ed. Oppoſe vill-an-y with your ut-moſt vig-our: for where cour-age is re-qui-red, mod-eſ-ty is but a weak and treach-er-ous vir-tue. Pov-er-ty hath its ſor-row; and ſo hath rich-es its trou-bles: cov-et, there-fore, no more than en-ough; for more die of a ſur-feit than of hun-ger. Be-fore you rep-re-hend an-oth-er, take heed you are not cul-pa-ble your-ſelf: He that cleanſeth a blot with blot-ted fing-ers, ma-keth but the great-er blur. Rich-es well got-ten are not to be deſpi-ſed; but he that grow-eth rich at the ex-pence of his hon-our or hon-eſ-ty, loſ-eth more than he im-agines. He that you mark out to be your friend, let him be a vir-tu-ous per-ſon: for, an ill man can nei-ther love long, nor be long be-lov-ed. A good name is a jew-el of ſuch val-ue, that at what rate ſo ev-er we pur-chaſe it, it is not bought too dear. There is none ſo in-no-cent, as not to be e-vil ſpoken of; and none ſo wick-ed, as to want an ad-vo-cate: fame, like a riv-er, bear-ing up light things, and drowns thoſe which are weigh-ty and ſol-id. To ſerve God, and keep his com-mand-ments, is the only wiſ-dom; and will, at laſt, when the ac-counts of the world ſhall be caſt up, be found the beſt pre-ferment, and the high-eſt hap-pin-eſs. He that is choice of his time, will al ſo be choice of his com-pan-y; leſt the firſt en-gage him in van-it-y, and the oth-er make him

him crim-in-al, by throw-ing him-ſelf and his time a-way. La-bour not on-ly to know what you ought, but to prac-tice what you know: and be care-ful to make oth-ers bet-ter by your good coun-ſel; at leaſt, not make them worſe by your ex-am-ple. Nev-er fear want: the ſame prov-id-ence which took care of you be-fore you came in-to the world, will nev-er be want-ing to you now you are in it. A vir-tu-ous courſe of life hath in it ſome-what ſo great and ſub-lime, that it will not ſuf-fer a man to do a-ny thing that is mean or be-low the dig-nit-y of his na-ture. Pre-fer ſol-id ſenſe to wit. Nev-er ſtud-y to be div-ert-ing with-out be-ing uſe-ful. Com-mend no-thing ſo much as ſtrict vir-tue. Let no jeſt in-trude up-on good man-ners; nor ſay any thing that may of-fend a chaſte ear. Fa-vour is to be eſ-teem-ed, but not to be de-pend-ed up-on. He that ſtand-eth up-on an-oth-er man's legs, knows not how ſoon they may fail: lean not, there-fore, ſo hard up-on a-ny one, that if he ſink-eth, thou fall-eſt. Keep truth in ſmall mat-ters, not to de-ceive in great-er, but the bet-ter to diſ-poſe your-ſelf to per-form things of weight and mo-ment. A prom-iſe is a juſt debt, which you muſt take care to pay; for hon-our and hon-eſ-ty are the ſe-cu-rit-y. Flat-ter not thy-ſelf in thy faith to God, if thou want-eſt char-it-y for thy neigh-bour; and think not thou haſt char-it-y for thy neigh-bour, if thou want-eſt faith to God: Where they are not both to-geth-er, they are both want-ing; they are both dead, if once div-i-ded. To de-ceive one who is not ob-li-ged to be-lieve you, is ill: but to cheat one whom your fair prom-iſ-es have in-duc-ed to be-lieve you, is much worſe; for this is to mur-der one that you have per-ſua-ded to lay a-ſide his arms. Hon-eſ-ty is cer-tain-ly the beſt pol-ic-y, and will ap-pear to be the great-eſt wiſ-dom: and though all hon-eſt men do not en-joy world-ly ſuc-ceſs, and may want out-ward good things, God will make up that de-fect, by giv-ing them much bet-ter rich-es. En-dea-vour to

make

make your for-tune as well as you can; and then be con-tent it is no worſe: if it hap-pen not to be ſo good as you could wiſh, be thank ful it is not ſo bad as it might have been; and though you are not ſo hap-py as you de-ſire, yet re-mem-ber you are not ſo wretch-ed as you de-ſerve. Fu-ture e-vents muſt be left to Prov-id ence; and it is a hap-pin-eſs, that we are ob-li-ged to de-pend upon it: for, could men fore-ſee the good or e-vil that would be-fal them, it would take a-way all pru-dent care to ob-tain the one or to av-oid the oth-er. There is a kind of good angel wait-ing up-on dil-ig-ence, that al-ways car-ries a lau-rel in her hand to crown her: and for-tune, ac-cord-ing to the an-ci-ents, was not to be pray-ed un-to but with the hands in mo-tion. The cred-it and eſ-teem which ar-i-ſes to men who have been dil-ig-ent in any buſ-in-eſs, is like the frag-ranc-y and ſcent which thoſe who have been ſtir-ring a-mong per-fumes and ſpi-ces gen-er-al-ly bring al-ong with them. We live up-on the cred-it and re-port of oth-ers: Truth ſel-dom comes pure to us, when it comes from far; for, as it takes ſome tinc-ture of the paſ-ſi-ons it meets with by the way, it pleaſ-es or diſ-pleaſ-es, ac-cord-ing to the col-ours that fan-cy or in-ter-eſt gives it.

TABLE IV. *Words of Four Syllables, divided as they are pronounced.*

Claſs 1st. *Accented on the firſt ſyllable.*

AC-cu-ra-cy cer-e-mon-y ig-no-min-y op-u-
lenc-y al-le-gor-y del-ic-a-cy em-iſ-far-y
a-po-plex-y ef-fic-a-cy lap-id-ar-y caſ-u-al-ty
el-e-gan-cy mil-it-ar-y or-din-ar-y lit-er-al-ly ex-
cel-len-cy ſol-it-ar-y nat-u-ral-ly frau-du-len-cy
ſev-er-al-ly mag-if-tra-cy am-ic-a-ble or-tho-dox-
par-ſim-on-y ſo-ci-a-ble ſum-mar-il-y cat-er-pil-

lar val-u-a-ble ad-mir-a-ble ſpec-u-lat-ive va-ri-a-ble ex-e-cra-ble dif-fic-ul-ty im-it-a-ble hab-it-a-ble ap-plic-a-ble ho-nor-a-ble cha-rit-a-ble ad-ver-ſa-ry me-mor-a-ble deſ-pic-a-ble an-ti-qua-ry miſ-er-a-ble diſ-pu-ta-ble ar-bit-rar-y nav-ig-a-ble hoſ-pit-a-ble cuſ-tom-ar-y pal-at-a-ble pre-fer-a-ble tem-po-rar-y rep-u-ta-ble com-fort-a-ble mer-ce-nar-y tol-er-a-ble prac-tic-a-ble mom-ent-ar-y ven-er-a-ble mal-e-fac-tor nec-eſ-ſar-y du-ti-ful-neſs ſanc-tu-ar-y ac-cu-rate-ly righ-te-ouſ-neſs ſec-re-tar-y in-fin-ite-ly trea-ſon-a-ble trib-u-tar-y dil-ig-ent-ly war-rant-a-ble vol-un-ta-ry gra-ci-ouſ-ly fig-u-rat-ive con-tu-ma-cy glo-ri-ouſ-ly ju-di-ca-ture in-no-cen-cy ex-cel-lent-ly lit-er-a-ture vig-il-an-cy mar-vel-ouſ-ly nat-u-ral-ize vir-u-en-cy won-der-ful-ly cu-ri-ouſ-ly com-miſ-ſar-y paſ-ſi-o-nate del-ic-ate-ly tem-po-rar-y ſep-ar-at-iſt ev-id-ent-ly com-pe-ten-cy lu-ther-an-iſm gen-er-al-ly con-tin-en-cy lib-er-al-ly cor-pu-len-cy.

Claſs 2d. *Accented on the ſecond ſyllable.*

Ag-il-it-y grat-u-it-y im-pi-et-y hab-it-u-al re-al-it-y im-pu-nit-y he-ro-ic-al u-til-it-y ma-or-it-y im-pe-ri-al an-al-o-gy mi-nor-it-y mat-e-i-al ap-ol-o-gy mat-u-rit-y or-ig-in-al an-nu-it-y at-iv-it-y ju-dic-i-al vac-u-it-y re-cov-er-y ex-ec-tor ſo-ci-et-y ſe-cu-rit-y ex-te-ri-or var-i-et-y o-bri-et-y in-te-ri-or e-lu-ſi-on ſo-lid-it-y pe-cu-ar e-va-ſi-on val-id-it-y fam-il-i-ar o-pin-i-on dol-at-ry me-rid-i-an dox-ol-o-gy mu-ſic-i-an c-tiv-it-y a-fin-it-y al-ac-rit-y cal-am-it-y ab-ſur-it-y ca-pac-it-y com-mod-it-y civ-il-it-y al-lu-ſi-n ad-verſ-it-y no-bil-it-y de-lu-ſi-on div-erſ-it-y de-bil-

de-bil-it-y ef-fu-ſi-on im-menſ-it-y fac-il-it-y in-va-ſi-on ar-til-ler-y fe-lic-it-y o-miſ-ſi-on au-thor-it-y e-qual-it-y de-ciſ-i-on dex-ter-it-y e-ter-nit-y div-iſ-i-on in-teg-rit-y fu-tu-rit-y ob-liv-i-on poſ-ter-it-y ſin-cer-it-y per-pet-u-al de-lin-e-ate cap-tiv-it-y tri-en-ni-al e-lab-o-rate con-cav-it-y ar-tif-ic-er e-vap-o-rate com-mu-nit-y ſo-lic-it-or ex-ten-u-ate de-form-it-y aſ-ſid-u-ous in-fat-u-ate ex-trem-it-y de-lic-i-ous in-ſin-u-ate in-dig-nit-y de-lir-i-ous in-vi-o-late ſo-lem-nit-y fe-lo-ni-ous re-tal-i-ate vir-gin-it-y im-pe-ri-ous le-git-im-ate bru-tal-it-y in-ge-ni-ous e-mer-gen-cy mor-tal-it-y in-ju-ri-ous in-dem-nif-y for-mal-it-y la-bo-ri-ous ſu-prem-a-cy fru-gal-it-y no-to-ri-ous hyp-oc-riſ-y gen-til-it-y me-lo-di-ous cre-du-lit-y rap-a-ci-ous ab-bre-vi-ate com-mod-it-y ſa-g-a-ci-ous ac-cu-mu-late diſ-cov-er-y u-nan-im-ous ad-ul-ter-ate ad-miſ-ſi-on con-nex-i-on an-tic-ip-ate aſ-per-ſi-on de-flux-i-on cal-um-ni-ate div-er-ſi-on de-flex-i-on cap-it-u-late com-pan-i-on re-flex-i-on de-gen-er-ate con-fu-ſi-on com-plex-i-on de-lib-er-ate con-tu-ſi-on e-quiv-o-cate ex-clu-ſi-on ex-aſ-per-ate in-tru-ſi-on il-lu-mi-nate aſ-cen-ſi-on in-vet-er-ate di-men-ſi-on cen-tu-ri-on ab-ſte-mi-ous ex-ten-ſi-on com-pan-i-on cal-am-it-ous ex-pul-ſi-on re-bel-li-on cen-ſo-ri-ous do-min-ic-al ſig-nif-ic-ant con-tig-u-ous e-piſ-co-pal de-fic-i-ent har-mo-ni-ous mag-nif-ic-ent in-ju-ri-ous hiſ-tor-ic-al pre-med-it-ate myſ-te-ri-ous maj-eſ-tic-al re-crim-in-ate per-fid-i-ous me-thod-ic-al be-nef-ic-ence pre-ca-ri-ous ty-ran-nic-al be-nev-o-lence de-plo-ra-ble con-ve-ni-ence ſol-ic-it-ous en-thu-ſi-aſm de-liv-er-ance tem-peſ-tu-ous e-van-gel-iſt im-pen-it-ence tu-mul-tu-ous ex-pe-ri-ence

in-her-

in-her-it-ance vic-to-ri-ous be-nev-o-lent in-tel-lig-ence ad-min-iſ-ter im-ped-im-ent mag-nif-ic-ence am-baſ-ſad-or mu-nif-ic-ent in-grat-it-ude com-pet-it-or om-nip-o-tent pre-par-at-ive par-tic-u-lar om-niſ-ci-ent pre-rog-at-ive ar-ith-met-ic pro-fic-i-ent reſ-to-rat-ive chro-nol-o-gy im-pov-er-iſh pre-ſerv-at-ive con-form-it-y im-pla-ca-ble ap-pur-ten-ance fra-ter-nit-y in-fal-li-ble cha-rac-te-rize per-plex-it-y ir-reſ-o-lute cat-aſ-tro-phe poſ-ter-it-y mo-nop-o-lize con-jec-tu-ral re-pug-nan-cy ſim-il-it-ude prag-mat-ic-al re-luc-tan-cy pro-phet-ic-al ſim-plic-it-y ap-pro-pri-ate com-par-iſ-on com-mem-o-rate ter-reſ-tri-al com-paſ-ſi-on com-miſ-er-ate con-ſpic-u-ous con-feſ-ſi-on com-mu-nic-ate ex-preſ-ſi-on con-grat-u-late in-cred-u-lous im-preſ-ſi-on con-fed-er-ate in-duſ-tri-ous op-preſ-ſi-on de-ter-min-ate ſtu-pen-du-ous per-miſ-ſi-on ex-poſ-tu-late ſu-per-flu-ous per-ſua-ſi-on im-por-tu-nate pre-poſ-te-rous ſub-miſ-ſi-on in-cor-po-rate con-tin-gen-cy ſub-ver-ſi-on pre-cip-it-ate de-lin-quen-cy ſuſ-pen-ſi-on pre-deſ-tin-ate deſ-pon-den-cy em-phat-ic-al pre-dom-in-ate in-con-ſtan-cy tranſ-pa-ren-cy de-lic-i-ous be-at-it-ude aſ-ton-iſh-ment in-ju-ri-ous in-dif-fer-ence aſ-ſid-u-ous en-thu-ſi-aſm ir-reſ-o-lute e-pit-o-mize fan-at-ic-iſm ma-lev-o-lence in-grat-it-ude ma-hom-et-iſm hu-man-it-y no-to-ri-ous ſag-ac-it-y hu-mil-it-y o-be-di-ent ſo-bri-et-y hyp-oc-riſ-y ob-ſcu-rit-y ſo-ci-et-y i-dent-it-y ſuf-fic-i-ous ſtab-il-it-y im-mac-u-late om-niſ-ci-ence ſuſ-pic-i-ous in-de-li-ble out-ra-ge-ous tri-en-ni-al in-eff-a-ble path-et-ic-al vac-u-it-y in-firm-it-y pe-cu-li-ar ve-rac-it-y per-ſpic-u-ous ver-mil-i-on in-teg-rit-y pro-feſ-ſi-on vi-ciſ-ſit-

ude

ude in-vi-o-late pro-gen-it-or vic-to-ri-ous laſ-civ-i-ous vir-gin-it-y le-git-im-ate pro-pri-et-or vi-vac-it-y lit-ig-i-ous re-luct-anc-y un-pun-iſh-ed mat-u-rit-y re-tal-i-ate un-righ-te-ous mu-nif-icence re-ver-ſi-on vo-lup-tu-ous nat-iv-it-y rid-ic-u-lous.

Claſs 3d. *Accented on the third ſyllable.*

AC-cid-ent-al co-ad-ju-tor hal-le-lu-jah com-ment-a-tor hor-iz-on-tal ac-qui-eſ-cence com-pre-henſ-ive how-ſo-ev-er ad-am-ant-ine con-de-ſcend-ing im-it-a-tor af-fid-a-vit cor-reſpond-ent im-ma-ture-ly al-to-geth-er diſ-ad-vantage in-con-ſiſt-ent an-ab-ap-tiſt diſ-con-tin-ue in-cor-rect-ly an-te-ce-dent diſ-in-her-it in-dependent ap-pre-henſ-ive diſ-in-tan-gle in-diſcreet-ly ar-bit-ra-tor diſ-re-ſpect-ful in-of-fenſive ar-o-mat-ic doc-u-ment-al in-ſtru-ment-al bar-ric-a-do en-ter-tain-ment in-ter-ceſ-ſor be-atif-ic e-van-gel-ic in-ter-lo-per ben-e-fac-tor ever-laſt-ing in-ter-min-gle car-o-li-na for-nic-a-tor in-ter-mix-ture in-ter-po-ſing op-er-a-tor ſac-erdo-tal leg-iſ-la-tive op-por-tune-ly ſal-am-an-der leg-iſ-la-tor o-ri-ent-al ſe-queſt-ra-tor man-if-eſto or-nam-ent-al ſu-do-rif-ic math-em-at-ics over-cloud-ed ſu-per-vi-ſor me-di-a-tor o-ver-ſhadow ſup-ple-ment-al mem-o-rand-um pal-iſ-a-ding the-o-ret-ic met-a-mor-phoſe pan-e-gyr-ic un-advi-ſed miſ-ad-ven-ture un-be-got-ten miſ-in-terpret pen-ny-roy-al un-con-demn-ed mod-er-a-tor per-ad-ven-ture un-de-fi-led nav-ig-a-tor per-iſtal-tic un-der-ta-ken no-men-cla-tor per-ſe-verance un-der-val-ue not-with-ſtand-ing phil-oſoph-ic u-niv-erſ-al numer-a-tor pre-de-ceſ-or

when-

when-ſo-ev-er in-de-pend-ent un-diſ-creet-ly mem-o-rand-um ſup-ple-ment-al phil-o-ſoph-ic ſu-do-rif-ic o-ri-ent-al o-ver-ſhad-ow ſal-am-an-der per-ſe-ve-rance ſac-er-do-tal in-con-ſiſt-ent in-ſtru-ment-al un-der-val-ue diſ-re-ſpect-ful be-at-if-ic where-ſo-ev-er com-pre-hen-ſive diſ-con-tin-ue reg-u-la-tor op-por-tune-ly o-ver-load-ed diſ-in-tan-gle con-de-ſcend-ing in-cor-rect-ly im-it-a-tor pre-de-ceſſ-or.

A LESSON on Words of Four Syllables, conſiſting of ſhort Moral Sentences, and having the SYLLABLES *divided as in ſpeech.*

HE that want-eth com-paſ-ſi-on, hath ab-an-don-ed hu-man-it-y: how then can he be a Chriſ-ti-an?

The love of ſo-ci-et-y is nat-u-ral: but the choice of our com-pan-y is mat-ter of vir-tue and prud-ence.

God en-cour-a-geth us to be good by glo-ri-ous prom-iſ-es, and de-ter-reth us from e-vil by ſe-vere threats. If nei-ther of theſe will do, we are loſt.

A man of great ab-il-it-ies, may, by neg-lig-ence and i-dle-neſs, be-come ſo mean and deſ-pic-a-ble, as to be-come an in-cum-brance to ſo-ci-et-y, and a bur-den to him-ſelf.

A juſt man ſhould ac-count noth-ing more prec-i-ous than his word, noth-ing more ven-er-a-ble than his faith, noth-ing more ſa-cred than his prom-iſe.

Give your heart to your Cre-a-tor, rev-er-ence to your ſu-pe-ri-ors, hon-our to your pa-rents, your bo-ſom to your friend, dil-ig-ence to your call-ing, and alms to the poor.

Good in-ten-tions will nev-er juſ-tif-y e-vil ac-tions, nor will good ac-tions juſ-tif-y e-vil in-ten-tions: both muſt be good, or nei-ther of them will be ac-cep-ta-ble.

Hu-mil-it-y is the grand vir-tue that lead-eth to con-tent-ment: it cut-teth off the en-vy and mal-ice

of in-fe-ri-ors and e-quals, and ma-keth us pa-tient-ly bear the in-ſults of ſu-pe-ri-ors.

Rec-tit-ude of the will is a great-er or-nam-ent and per-fec-tion, than bright-neſs of un-der-ſtand-ing: and to be div-ine-ly good, is more val-u-a-ble than a-ny hu-man know-ledge.

So-bri-et-y is that which will ſe-cure us a-gainſt diſ-temp-ers, and make life pleaſ-ant to us: for the the har-veſt of diſ-eaſ-es ar-i-ſeth from the ſeeds of in-tem-per-ance.

Keep no com-pan-y with one who is giv-en to de-trac-tion: to hear him pa-tient-ly, and to ſhew him a-ny en-cour-age-ment, is to par-take of his guilt, and prompt him to a con-tin-u-ance in that vice which all good men ſhun him for.

Let your prom-iſ-es be ſin-cere; and ſo pru-dent-ly con-ſid-er-ed, as not to ex-ceed the reach of your ab-il-it-y. He that prom-iſ-eth more than he is a-ble to per-form, is falſe to him-ſelf; and he that doth not per-form what he prom-iſ-eth, is falſe to his friend.

Au-re-li us, the em-per-or, u-ſed to ſay, he would not part with the lit-tle he had learn-ed, for all the gold in the world; and that he had more glo-ry from what he had read and writ-ten, than from all the vic-to-ries he had won, and realms he had con-quer-ed.

A ſound mind in a ſound bod-y, is a ſhort but full deſ-crip-tion of a hap-py ſtate in this world. He that hath theſe two, hath lit-tle elſe to wiſh for; and he that want-eth ei-ther of them, will be but lit-tle the bet-ter for a-ny thing elſe.

As de-trac-tion and flat-ter-y are gen-er-al-ly com-pan-i-ons, ſo they are ſure marks of a de-gen-er-ate and mean ſpir-it: for he that can re-proach a great and good man in diſ-grace, will nev-er ſtick to flat-ter the moſt for-did wretch in pow-er.

Fab-ric-i-us was ſo true a *Ro-man*, as not to be bri-bed by the gold of *Pyrr-hus*, nor daunt-ed by his el-e-phant: for, nei-ther the charms of the one, or the

the fright-ful-neſs of the oth-er, ſhould ev-er ſhake a ſpir-it tru-ly de-vo-ted to the in-ter-eſt of his coun-try.

He that turn-eth his af-fec-tions from the fol-ly of ſin to the wiſ-dom of righ-te-ouſ-neſs, is wiſe.

He that eaſ-eth the miſ-er-a-ble of their bur-den, ſhall hear ma-ny bleſ-ſing him. Fill the poor with food, and thou ſhalt nev-er want treaſ-ure.

Knowl-edge is the treaſ-ure of the mind: di-ſcre-tion the key to it. It il-luſ-tra-teth all oth-er learn-ing, as the lap-id-ar-y doth un-pol-iſh-ed di-am-onds.

It be-ing de-mand-ed of *An-tiſ-then-es* the phil-oſ-o-pher, what he got by his learn-ing; he an-ſwer-ed, that he could talk to him-ſelf, with-out be-ing be-hol-den to oth-ers for the de-lights of good com-pan-y.

Next to your du-ty to God, ſhew your loy-al-ty to your prince. Nev-er ſell hon-or to pur-chaſe trea-ſon. A ſe-cure and hap-py ſub-jec-tion, is more to be eſ-teem-ed than a dan-ger-ous and fac-tious lib-er-ty.

As you are part of the u-niv-erſe, do not, by a-ny diſ-or-der-ly or ir-reg-u-lar paſ-ſi-ons, diſ-turb the har-mo-ny there-of, and be-come a jar-ring ſtring in ſo well tu-ned an in-ſtru-ment.

Hath any wound-ed you with in-ju-ries? meet them with pa-tience. Ha-ſty words do but ran-kle the wound: ſoft lan-guage dreſſ-eth it; for-giv-en-eſs cures it; and ob-liv-i-on takes a-way the ſcar.

Fel-ic-it-y is not in the veins of the earth, where we dig for gold; nor in the bot-tom of the ſea, where we fiſh for pearl; but in a pure and vir-tu-ous mind.

A friend is a great com-fort in ſol-it-ude, an ex-cel-lent aſ-ſiſ-tant in buſ-in-eſs, and the beſt coun-ſel-lor in dif-fic-ul-ties; a con-feſ-ſor in ſcru-ples, and a ſanc-tu-a-ry in diſ-treſs.

A wiſe man will be hap-py in all con-di-tions: for, he ſub-jects all things to him-ſelf; be-cauſe he ſub-mits him-ſelf to rea-ſon; and is gov-ern-ed by wiſ-dom, not paſ-ſi-on.

Know-ledge ſof-ten-ed with com-pla-cen-cy and good-breed-ing, will make a man e-qual-ly be-lov-ed

and ad-mi-red: but, be-ing join-ed with a ſe-vere and mor-oſe tem-per, it makes a man rath-er fear-ed than re-ſpect-ed.

Pol-ic-y and re-lig-i-on, as they do well to-geth-er, ſo they do ill aſ-un-der; the one be-ing too cun-ning to be good, the oth-er too ſim-ple to be ſafe.

Prov-id-ence takes care not to ſuf-fer us to be-lieve our-ſelves in-de-pend-ent, by gen-er-al-ly mix-ing ſome bit-ter with the ſweets of proſ-per-it-y; leſt we ſhould for-get our-ſelves, and our great Ben-e-fac-tor.

Before the un-der-ta-king of a-ny de-ſign, weigh the glo-ry of the ac-tion with the at-tempt. If the glo-ry out-weigh the danger, it is cow-ar-dice to neglect it: if the dan-ger ex-ceed the glo-ry, it is raſh-neſs to at-tempt it: but if the bal-ance be e-qual-ly poiſ-ed, let thine own ge-nius caſt them.

A con-ceit-ed man is nat-u-ral-ly un-grate-ful. He hath too great an o-pin-i-on of his own mer-it, to val-ue the moſt gen-er-ous acts of kind-neſs that can be done him: and as his in-grat-it-ude will not let him ſerve a-ny man, ſo his con-ceit-ed-neſs will ſcarce ev-er ſuf-fer a-ny man to ſerve him.

In all your un-der-ta-kings, make the pub-lic good, as well as your own pri-vate ad-van-tage, the ob-ject: for, in pro-vi-ding for your own par-tic-u-lar, you may wrong the pub-lic; but in do-ing good for the pub-lic, you may do good to your-ſelf.

Let no con-di-tion ſur-priſe you; and then you can-not be af-flict-ed in a-ny. A no-ble ſpir-it muſt not va-ry with its for-tune. For, as there is no con-di-tion ſo low, but may have hopes; ſo there is not a-ny ſo high, as to be out of the reach of fears.

Ob-ſerve the va-ri-ous ac-tions and temp-ers of men; and paſs by hu-man in-firm-it-ies with a be-com-ing gen-er-oſ-it-y. Crit-ic-iſe up-on noth-ing more ſtrict-ly, than your own ac-tions; and you will ſee rea-ſon en-ough to par-don the weak-neſs and frail-ty of oth-ers.

Rich-es and hon-our are the gifts of for-tune; but

peace

peace and con-tent-ment are the pe-cu-li-ar en-dow-ments of a well-diſ-po-ſed mind: A mind that can bear af-flic-tions with-out a mur-mur, and the weight of a plen-ti-ful for-tune with-out vain-glo-ry; that can be fam il-i-ar with-out mean-neſs, and re-ſerv-ed with-out pride.

Noth-ing doth more dig-nif-y a man than learn-ing; and no learn-ing ma-keth a man more ju-dic-i-ous than hiſ-to-ry. It gives an an-te-date to time; bring-eth ex-pe-ri-ence with-out grey-hairs; and ma-keth us wiſe at the coſt and ex-penſe of oth-ers.

Wrong no bod-y, by o-pen in-form-a-tion, or by pri-vate in-ſin-u-a-tion: nei-ther re-pay to oth-ers the in-ju-ries which they may have done to you.

Make not your neigh-bour's fault ap-pear great-er than it is, nor your own leſs: for, to ex-cuſe your own fault, is to dou-ble it; and to ag-grav-ate an-other's by de-trac-tion, is to make it your own.

Who-ev-er wiſe-ly con-ſid-ers the miſ-er-ies of hu-man life, will cer-tain-ly pre-pare for a bet-ter; ſince in-fan-cy is at-tend-ed with fol-ly, youth with diſ-or-der, and age with in-firm-i-ty.

Diſ-cov-er not to your en-em-y ei-ther your wants or your fears: for there-by you ſtreng-then his hands, and weak-en your own.

TABLE V. *Contains Words of Five Syllables and upwards, with their Syllables divided as in ſpeech.*

Claſs 1st. *Accented on the ſecond ſyllable.*

IN-con-tin-en-cy ob-ſe-qui-ouſ-neſs in-dif-fer-ent-ly par-tic-u-lar-ly in-ev-it-a-ble pe-cu-li-ar-ly in-ge-ni-ouſ-ly per-fid-i-ouſ-neſs in-glo-ri-ouſ-ly per-pet-u-al-ly in-im-it-a-ble po-et-ic-al-ly in-im-it-a-bly pro-miſ-cu-ouſ-ly in nu-mer-a-ble pro-ver-bi-al-ly in-ſep-ar-a-bly re-poſ-it-or-y

in-ſu-per-a-ble rid-ic-u-louſ-ly in-tem-per-ate-ly ſig-nif-ic-an-cy in-va-ri-a-bly in-vi-o-la-bly ſu-ſpi-ci-ouſ-ly in-vol-un-tar-y te-na-ci-ouſ-ly ir-rep-ar-a-ble u-nan-im-ouſ-ly ir-rev-er-ent-ly ir-rev-o-ca-ble un-du-ti-ful-neſs un-meaſ-u-ra-ble lab-o-ri-ouſ-neſs un-nec-eſ-ſa-ry laſ-civ-i-ouſ-neſs un-par-don-a-ble le-git-im-a-cy lux-u-ri-ouſ-neſs un-prof-it-a-ble mag-nif-ic-ent-ly un-proſ-per-ouſ-ly maj-eſ-tic-al-ly un-rea-ſon-a-ble me-lo-di-ouſ-ly me-lo-di-ouſ-neſs un-right-e-ouſ-neſs mir-ac-u-louſ-ly un-ſea-ſon-a-ble de-gen-er-a-cy im-me-di-ate-ly e-piſ-co-pa-cy ty-ran-nic-al-ly le-git-im-a-cy ad-di-tion-al-ly con-fed-er-a-cy in-ten-tion-al-ly in-com-pe-ten-cy oc-ca-ſi-on-al in-con-tin-en-cy e-ſpec-i-al-ly con-tin-u-al-ly op-in-i-on-a-tive in-duſ-tri-ouſ-ly per-pet-u-al-ly au-da-ci-ouſ-neſs har-mo-ni-ouſ-ly ex-trav-ag-ant-ly lab-o-ri-ouſ-neſs prag-mat-ic-al-ly in-va-ri-a-ble-neſs.

Claſs 2d. *Accented on the third ſyllable.*

HYp-o-crit-ic-al ſu-per-fic-i-al met-aph-or-ic-al ac-ad-em-ic-al ſu-per-nat-u-ral ep-id-em-ic-al chron-o-log-ic-al cer-e-mo-ni-al im-mat-e-ri-al ſym-path-et-ic-al in-div-id-u-al con-gre-ga-tion-al al-le-gor-ic-al ap-o-ſtol-ic-al e-nig-mat-ic-al e-van-gel-ic-al in-ef-fec-tu-al in-tel-lec-tu-al mag-iſ-te-ri-al mat-rim-o-ni-al teſ-tim-o-ni-al al-phab-et-ic-al ar-ith-met-ic-al am-big-u-it-y aſ-ſid-u-it-y an-im-oſ-it-y cu-ri-oſ-it-y et-y-n-ol-o-gy gen-e-al-o-gy ſe-ni-or-it-y e-quan-im-it-y gen-er-oſ-it-y hoſ-pit-al-it-y im-mor-tal-it-y in-civ-il-it-y in-fi-del-it-y mu-tab-il-it-y lib-er-al-it-y pop-u-lar-it-y reg-u-lar-it-y u-nif-orm-it-y u-niv-erſ-it-y hoſ-pit-al-it-y im-mor-al-it-y op-por-tu-nit-y poſ-

ſib-

ſib-il-it-y prob-ab-il-it-y prod-ig-al-it-y diſ-o-be-di-ent ſin-gu-lar-it-y in-con-ve-ni-ent chriſ-ti-an-it-y in-ſig-nif-ic-ant non-con-form-it-y in-div-iſ-i-ble un-ad-vi-ſed-ly in-ex-cu-ſa-ble in-ad-vert-en-cy un-av-oid-a-ble con-tra-dict-o-ry un-de-ni-a-ble al-le-gor-ic-al-ly mon-o-ſyl-la-ble ben-e-fic-i-al-ly com-pre-henſ-i-ble con-ſci-en-tiouſ-ly in-con-ſid-er-a-ble in-ju-dic-i-ouſ-ly in-de-fat-ig-a-ble ſu-per-ſti-tiouſ-ly diſ-o-be-di-ence ſur-rep-ti-tiouſ-ly in-ter-rog-at-ive ſym-path-et-ic-al-ly il-le-git-im-ate mer-it-o-ri-ous in-ar-tic-u-late ac-rim-o-ni-ous in-cap-ac-it-ate ef-fic-a-ci-ous in-ter-ro-ga-tion ig-no-min-i-ous diſ-con-tin-u-ance o-do-rif-er-ous ex-com-mu-nic-ate ad-van-ta-ge-ous in-con-ſid-er-ate con-tu-ma-ci-ous rep-re-ſent-at-ive con-tu-me-li-ous a-the-iſ-tic-al-ly diſ-in-gen-u-ous in-com-mo-di-ous par-ſim-o-ni-ous ex-tra-or-din-ar-y pu-ſil-lan-im-ous il-le-git-im-a-cy ſac-ril-e-gi-ous in-ter-rog-at-or-y miſ-cel-la-ne-ous ſu-per-an-nu-ate ſu-per-nu-mer-a-ry.

Claſs 3d. *Accented on the fourth ſyllable.*

AD-min-iſ-tra-ti-on en-thu-ſi-aſ-tic-al a-li-en-a-tion aſ-ſo-ci-a-tion an-te-di-lu-vi-an com-mu-nic-a-tion an-te-me-rid-i-an de-lib-er-a-tion ar-ith-met-ic-i-an diſ-ſim-u-la-tion ge-om-et-ric-i-an e-jac-u-la-tion math-e-mat-ic-i-an e-quiv-o-ca-tion pre-deſ-tin-a-ri-an for-tif-ic-a-tion diſ-ad-van-ta-ge-ous hu-mil-i-a-tion fam-il-i-ar-it-y juſ-tif-ic-a-tion im-par-tial-it-y mor-tif-ic-a-tion im-pet-u-oſ-it-y mul-tip-lic-a-tion im-prob-ab-il-it-y pac-if-ic-a-tion im-mu-tab-il-it-y pre-cip-it-a-tion in-fal-lib-il-it-y pre-deſ-tin-a-tion in-ſen-ſib-il-it-y qual-if ic-a-tion ir-reg-u-lar-it-y rec-om-

om-mend-a tion pu-ſil-lan im-it-y rep-re-ſent-a-tion ſu-per-ab un-dant-ly ſanc-tif-ic-a-tion ſuper in-ten-den-cy trans-fig-u-ra-tion ſu-pe ri-or-it-y un-cir-cum-ciſ-i-on u-niv-erſ-al-it-y ar iſ-to-crat-ic-al in-flex ib-il-it-y ec-cle-ſi-aſ-tic-al div-iſ-ib-il-it-y.

Claſs 4th.

VAl-e-tu-di-n-a-ri-an tran-ſub-ſtan-ti-a-tion ſuper-er-o-ga-tion rec-on-cil-i-a-tion re-cap-it-u-la-tion ra-ti-oc-in-a-tion plen-ip-o-ten-ti-ar-y im-mat-e-ri al-it-y im-men-ſu-rab-il-it-y im-pen-e-trab-il-it-y in-com-pre-hen-ſib-il-it-y in-com-pat-ib-il-it-y nat-u-ral-iz-a-tion in-div-iſ-ib-il-it-y con-tu-me-li-ouſ-ly en-thu-ſi-aſt-ic-al-ly et-ym-o-log-ic-al-ly ex-com-mu-nic-a-tion ex-em-pliſ-ic-a-tion ex-per-im-ent-al-ly fam-il-i-ar-it-y gen-e-al-og-ic-al-ly ge-om-at-ric-i-an hyp-o-crit-ic-al-ly im-mu-tab-il-it-y in-com-mo-di-ouſ-ly in-con-ve-ni-en-cy in-de-term-in-ate-ly in-diſ-crim-in-ate-ly in-fal-lib-il-it-y in-fe-ri-or-it-y in-ju-dic-i-ouſ-ly in-ſuf-fic-i-ent-ly ir-rec-on-cile-a-ble ir-reg-u-lar-it-y ir-rep-re-hen-ſi-ble mag-iſ-te-ri-al-ly med-it-er-ra-ne-an met-aph-or-ic-al-ly met-aph-yſ-ic-al-ly oc-ca-ſi-on-al-ly or-tho-graph-ic-al-ly per-e-grin-a-tion per-pen-dic-u-lar-ly phil-o-ſoph-ic-al-ly pre-med-it-a-tion pre-var-ic-a-tion prog-noſ-tic-a-tion prov-id-en-tial-ly re-cap-it-u-la-tion rec-om-mend-at-or-y ſol-em-niz-a-tion ſu-per-ab-un-dant-ly u-niv-erſ-al-it-y un-meaſ-ure-a-ble-neſs un-nec-eſſ-ar-il-y un-pre-med-it-a-ted un-rea-ſon-a-ble-neſs diſ-ad-van-ta-ge-ouſ-ly diſ-ag-ree-a-ble-neſs diſ-con-tin-u-ance diſ-con-tent-ed-ly diſ-cre-

tion-

tion-ar-y diſ-hon-or-a-ble-neſs diſ-in-ge-nu-it-y diſ-in-her-it-ed diſ-in-ter-eſt-ed-neſs diſ-pro-por-tion-a-ble-neſs diſ-re-gard-ful-ly diſ-ſat-is-fac-tor-il-y tat-ter-de-mal-lion the-at-ric-al-ly the-o-log-ic-al-ly ar-ith-me-tic-i-an aff-aff-in-a-tion com-mem-o-ra-tion con-cil-i-at-o-ry con-ſub-ſtan-ti-a-tion con-tem-po-ra-ne-ous con-tra-diſ-tin-guiſh-ed in-cred--ib-il-it-y in-ex-tin-guiſh-a-ble in-ex-hauſt-i-ble-neſs in-ex-pe-di-en-cy.

A LESSON on Words undivided, of every number of Syllables; conſiſting of ſhort Moral Sentences.

ED-u-ca-tion ei-ther ma-keth or marr-eth us; and gov-ern-ments, as well as pri-vate fam-il-ies, are con-cern-ed in the con-ſe-quen-ces of it.

Vain-glo-ri-ous men are the ſcorn of the wiſe, the ad-mir-a-tion of fools, the i-dol of par-aſ-ites, and the ſlaves of their own vaunts.

Ac-tion on-ly giv-eth a true val-ue and recom-mend-a-tion to vir-tue: for no man ſhould be ſo ta-ken up in a-ny ſtud-y, as to ne-glect the more nec-eſ-ſar-y du-ties of an ac-tive life.

Be-ware en-vy: for, to grudge any man the ad-van-ta-ges he may have, ei-ther in per-ſon or for-tune, is to cen-ſure the lib-er-al-it-y of Prov-id-ence, and be an-gry at the good-neſs of God.

Con-ſtan-cy and ſtead-in-eſs in act-ing gen-er-ous things, be-to-ken-eth a no-ble and vir-tu-ous mind: but he that leav-eth act-ing lau-da-ble things, and de-gen-er-a-teth into vice, was nev-er tru-ly good.

In buſ-in-eſs that may be ad-van-ta-ge-ous, de-lays are dan-ger-ous; and you muſt act with ſe-crec-y and ce-ler-it-y; which are the two wheels upon which all great ac-tions move.

Lib-er-al-it-y ſhould have ſuch a mix-ture of pru-dence, as not to ex-ceed the ab-il-it-y of the giv-er, and aright-ly ſuit-ed to the cir-cum-ſtan-ces of the re-ceiv-er.

Ne-

Nev-er an-te-date your own miſ-for-tune; for that is to ag-grav-ate it. The mere ap-pre-hen-ſi-on of be-ing un-hap-py, may oft-en more diſ-qui-et us than the un-hap-pin-eſs it-ſelf.

They are miſ-er-a-ble in-deed, who have noth-ing but a heap of years to prove they have liv-ed long; but in-fin-ite-ly un-hap-py are they who ſur-vive their cred-it and rep-u-ta-tion.

Drunk-en-neſs is a moſt per-nic-i-ous vice: it im-pair-eth the un-der-ſtand-ing; wa-ſteth the e-ſtate; ban-iſh-eth rep-u-ta-tion; con-ſu-meth the bod-y; and ren-der-eth a man of the bright-eſt parts, the com-mon jeſt of an in-ſig-niſ-ic-ant clown.

Be ſtu-di-ous to pre-ſerve your rep-u-ta-tion: if that be once loſt, you are like a can-cell-ed wri-ting, of no val-ue; and, at beſt, do but ſur-vive your own fu-ner-al. For, rep-u-ta-tion is like a glaſs, which be-ing once crack-ed, will nev-er be made whole a-gain.

For a man to take his meaſ-ures whol-ly from books, with-out con-verſ-a-tion and buſ-in-eſs, is like trav-el-ing in a map; where though coun-tries and cit-ies are well en-ough diſ-tin-guiſh-ed, yet vil-la-ges and pri-vate ſeats are gen-er-al-ly o-ver-look-ed.

Hap-py is the man who eats for hun-ger, and drinks for thirſt; who liv-eth ac-cord-ing to na-ture, by rea-ſon, not ex-am-ple; and who pro-vi-deth for uſe and ne-ceſ-ſit-y, and not for oſ-ten-ta-tion and ſu-per-flu-it-ies.

He who would r-l-iſh ſuc-ceſs, ſhould keep his paſ-ſions cool, and his ex-pec-ta-tions low; and then it is poſ-ſi-ble his for-tune may ex-ceed his fan-cy: for an ad-van-tage al-ways ri-ſeth by ſur-priſe, and is al-moſt doub-led by be-ing un-look-ed for.

It re-qui-reth great pru-dence and cau-tion to be cap-a-ble of giv-ing re-proof. He that would re-prove a friend, muſt not on-ly watch a prop-er op-por-tu-nit-y, but con-ſid-er the tem-per of the per-ſon he re-prov-eth. If both theſe are not care-ful-ly ob-

ſerv-

ſerv-ed, we are in dan-ger of lo-ſing our la-bour and our friend.

Noth-ing is a great-er ar-gu-ment of wiſ-dom than the pru-dent man-age-ment of our time; and will, up-on ſe-ri-ous re-flec-tion, pro-duce the great-eſt ſat-is-fac-tion.

Op-por-tu-nit-y ne-glect-ed, may not on-ly de-bar us of ma-ny great and no-ble ad-van-ta-ges; but may cre-ate ma-ny mel-an-chol-y re-flec-ti-ons and an-xi-ous thoughts; ſince they do not oft-en hap-pen; and when paſt, are ir-re-cov-er-a-ble.

Rep-u-ta-tion is like a fire, which when once kind-led you may ea-ſil-y pre-ſerve: but if you ex-tin-guiſh it, you will not ea-ſil-y kin-dle it a-gain; and if you ſhould, it may burn a lit-tle, but nev-er blaze.

That per-ſon who ap-pro-pri-a-teth to him-ſelf the rep-u-ta-tion that ar-i-ſeth from an-- th-er's per-form-an-ces, diſ-cov-er-eth a bar-ren-neſs of mind, a vain-glo-ri-ous hu-mour, a la-zy diſ-po-ſi-tion, and an un-juſt prin-ci-ple.

By ſloth the ſoul is ſtarv-ed, for want of ſat-is-fac-to-ry en-ter-tain-ment; and is fill-ed with dole-ful con-ſid-er-a-tions; gall-ed with a ſenſe of hav-ing ſquan-der-ed a-way time, of ſlip-ping fair op-por-tu-nit-ies, and of not u-ſing the ab-il-it-ies giv-en us to a-ny fruit or prof-it.

We are not ſent un-to the the-a-tre of this world to be mute per-ſons, but ac-tors; and tho' God ap-point-eth ma-ny ex-its, yet it is but that we may re-en-ter with the great-er ac-tiv-it-y: And it is an ar-ca-num of his em-pire, to con-ceal from us the date of our days, that we may the bet-ter num-ber them; and keep us per-pet-u-al-ly a-wake in an ex-pec-ta-tion of our ap-point-ed change.

The con-verſ-a-tion of wiſe men is the beſt ac-ad-em-y of breed-ing and learn-ing. Their diſ-courſe de-light-eth us; and their com-pan-y in-ſpi-reth us with no-ble and gen-er-ous con-tem-pla-tions.

Good and vir-tu-ous men do ſuf-fer ma-ny in-con-ve-

ve-ni-en-ces in this world: but vir-tue, like the ſun goes on ſtill with her work, let the air be ev-er ſo cloud-y.

Shame, diſ-grace, diſ-eaſe, diſ-ap-point-ment, and ſelf-con-demn-ing re-flec-tions, are the com-mon puniſh-ments of ſloth: but ſuc-ceſs and rich-es gen-er-ally at-tend up-on dil-ig-ence.

Books give us the firſt no-tion of things, and furniſh mat-e-ri-als to-wards raiſ-ing a beau-tif-ul palace. But it is the knowl-edge of the world which teach-eth us the ar-chit-ec-ture; and ſhew-eth us the or-der and con-nex-i-on of things, and giveth us the rep-u-ta-tion of wiſ-dom in all our ac-tions.

Good books are a guide to youth, and an en-ter-tain-ment for age. They ſup-port us in ſol-it-ude and keep up us from be-ing a bur-den to our-ſelves. For when we are wea-ry of the liv-ing, we may repair to the dead; who have noth-ing of pee-viſh-neſs, pride, or de-ſign, in their con-verſ-a-tion.

Re-cre-a-tion af-ter buſ-in-eſs, is not on-ly al-low-a-ble, but nec-eſ-ſar-y. But he that fol-low-eth pleaſure more than buſ-in-eſs, will, in a lit-tle time, have no buſ-in-eſs to fol-low.

He that ſpend-eth moſt of his time in vain ſports and rec-re-a-tions, is like him whoſe gar-ments are made of frin-ges, and his di-et noth-ing but ſauce.

A con-tent-ed mind is of more worth than all the ſpice and treaſ-ure of both the *In-dies:* and he that is maſ-ter of him-ſelf, in an in-no-cent, home-ly retreat, en-joy-eth all the wealth and cu-ri-oſ-it-ies of the u-niv-erſe.

It is a friv-o-lous pleaſ-ure to be the ad-mir-a-tion of a gap-ing crowd. But to have the ap-pro-ba-tion of a good man, in the cool re-flec-tions of his cloſet, is a grat-if-ic-a-tion worth-y an he-ro-ic ſpir-it. The ap-plauſe of the one ma-keth the head gid-dy, but the at-teſt-a-tion of the oth-er ma-keth the heart glad.

PART

PART II.

Contains all the principal Difficulties of reading in the Engliſh Language; having the Syllables in each word undivided, and the accented Syllables marked.

RULES for the dividing of SYLLABLES.

HOW many letters are there in Engliſh? Twenty-ſix: a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, w, v, x, y, z †.

What are theſe letters called? Six of them are called *vowels*; to wit, a, e, i, o, u, y: the other twenty are called *conſonants*.

What is a ſyllable? A ſyllable is a part of a word pronounced at a breath.

How are words divided into ſyllables? Whenever a conſonant comes betwixt two vowels, it makes a ſyllable; and when two conſonants come betwixt two vowels, the firſt conſonant makes a ſyllable; except ch, ph, th, and ſh, which go always together ‡.

† The Scholar ſhould now be taught to name the letters in the uſual manner, unleſs perhaps *h*, *w*, and *z*. (See pages 2. and 3.)

‡ Many Grammarians have filled up five or ſix pages with their rules on the diviſion of ſyllables; nay, ſome have even perplexed childrens' brains with theſe things, before they were taught to read monoſyllables. The rule here given will, it is hoped, be found to be both ſimple, and comprehenſive of all that is neceſſary. In making the ſyllable end in a conſonant, when even but a ſingle conſonant comes betwixt two vowels; though the Author has deviated, he believes, from the rules in every ſpelling-book whatever on this ſubject, yet he has not deviated from the opinion of ſome of the moſt accurate Grammarians. Dr Lowth's words are theſe: "The beſt and eaſieſt rule for "dividing ſyllables in ſpelling, is to divide them as they are naturally divided in a right pronunciation; without regard to the derivation of words, or the poſſible combination of conſonants at the beginning of a ſyllable." (See the Preface to this Spelling Book.)

TABLE I. *Words having Silent Letters* *.

Knapſack knavery gnat gnaw rhapſody rhetoric wrangle wrathful aught bought heir hour guardian guidance vogue prorogue riſque opaque deſign benign pſalmiſt calmly debtor doubtful epiſtle joſtle ghoſtly aghaſt climbing entomb knick-knacks daughter wreſtler rheumatic knaviſhly Thomas haughtineſs naughtily Thames building biſcuit honeſtly thyme epilogue malign reſign ſeraglio balmy ſolder Dorothy undoubtedly viſcount iſle muſcle briſtly phlegm receipt womb damn ſubtle Anthony would knighthood knocker Catherine wretchedneſs wrinkled beſought neighing circuit conduit guild-hall honeſtly humorouſly plaguy prologue arraigned condign almond ſalmon ſalve apoſtle diaphragm hymn ſubtilty ſhould could lambkins Czar Czarina verdict perfect knowledge knuckle diphthong writer wrongly rheumatiſm rhubard neighbourly eighteen apothegm guiltineſs guinea guittar beguile pique antique fantaſque catalogue groteſque drachm ſovereign foreign almoner palm-tree calves drachm yacht iſlander thiſtle climbing ſinging weighed freighted campaign enſign deigned halfpenny walking ſtalked halves indict victuals victualler bdellium bagnio ſignior Rhodes Rhea herb hoſtler Holburn Thomas Thames thyme ſynagogue tongue

* The proper pronunciation of the words in this table, and the three following, may be ſeen in the view of our pronunciation, Part IV. Pleaſe to obſerve, that throughout the five following Tables the accent is marked by an Italic letter. If the accent fall on a vowel, that vowel is always long; if it fall on a conſonant, all the vowels in the word are generally ſhort. This method of placing the accent on the conſonant unleſs the vowel is long, was, I believe, firſt thought of by Mr Sheridan; and ſerves, I think, as an excellent guide to our pronunciation.

tongue Briſtol Malcolm Ptolemy iſland viſcounteſs anſwerable ſword-knot ſouthward awkward towardly league roguiſh ſchiſm ſchedule phthartic phthiſic aſthma poignant ſeraglio ſtrengthen lengthen vehemency annihilate wharf Jehovah vehicle Lincoln falconer folks chaldron demeſne Carliſle Liſle bay equipage exchequer maſquerade buoy annihilation poignancy marquis Hague ſwoon wounded liquor wholeſome borough rheniſh rhinoceros indebted iſles ſhipwreck iſthmus ptiſan Rhine drought plough.

TABLE II. *An Exerciſe on the different Sounds of* ch *and* gh.

CHacing Cham character chaiſe chough capuchine chaos characteriſtic champion burgh chicough Edinburgh chaſm chimera chapel chirurgeon draught chagrin Gottenburgh catechiſm echo chaſtity monarch enough Hamburgh champaigne laughter Michaelmas ſepulchre chamber choir Peterſburgh chimney patriarch ſcheme Charlotte roughly ſlough chyle chaw Archbiſhop archangel toughneſs tightly Achilles Enoch chicanery chancre trough drought chevalier epoch Achates ſcholar chymiſtry chocolate diſtich eunuch chizzel choler chronicle technical hough debauchee machination Jedburgh machine choſic.

TABLE III. *An Exerciſe on the different Sounds of Diphthongs.*

ea] APpeal behead bread beadle beard beaſt breaſt breath breathe bear clean cleanly beat deaf dead break breakfaſt bugbear creature heavy deal heaven jealous eagle inſtead feature

feature leaden meadow heath pleaſe pleaſant realm forbear knead ſweat league meaſles threaten neat peacock peal treaſure pear weapon ſwear yeaſt zeal zealous zealot reaſon ſteak ſeam ſeamſtreſs ſeat ſeaſon (a) tear treacle dearth earl yea earneſt earth weak heard learn wreak ſearch rehearſe.

ou and ow] Bough, (to) bow, bow (to ſhoot) brow courſe court courteous courtezan courteſy dough devout gourd accoutre doughty amour growth endow jowl moulder bourne chough know knowledge cough ſlough draught group courage ſouth ſouthern ſouthward houſehold houſewife towel paramour rendezvous thought brought tour uncouth fought (a) ſow, (to) ſow, tow plough tough.

ei] Conceive deceit deign eight feign either foreign forfeit heigh-ho inveigle height leiſure heifer heiday inveigh neither plebeian Pleiades vein nonpareil ſeize.

ie] Bier fierce friend mien reprieve retrieve effigies pierce tierce obſequies berries fortifies allies.

au and aw] Augment aunt jaunt augur gauge jaundice draught aukward auſtere laugh laundreſs Aurora ſauſages auction.

oi and oy] Noiſe ſhamoy alloy choir tortoiſe avoirdupois.

oo, oa, ai, eo, eau, &c.] Moon floor forſooth foot ſoot; abroad road broad groat hearſe; waiſtcoat plaintiff plaint plaid faithful again ay; they key eye; beetle ne'er ſeene'er; beau beauty beaux bureau chapeau; feof people jeopardy infeoffment yeoman leopard; roe ſhoe canoe; Aaron Canaan;

Canaan; diamond parliament carriage; chariot carrion marchioneſs; build biſcuit circuit nuiſance fruit; view adieu.

TABLE IV. *Words whoſe Pronunciation diſagrees greatly with their Spelling.*

BUrgh bayonet buſy buſineſs bury burial colonel coroner cucumber drought eye gauge halfpenny hautboy hautgout houſewife lieutenant one once ſewer two women choir choriſter chew ſtrew ſhew accompt ache drachm aſparagus boatſwain indict build thyme ſeraglio viſcount phlegm ſubtle muſcle diaphragm hymn ſubtilty Czar rhubarb pique groteſque yacht bagnio ſignior Rhodes ſouthwardly ſchiſm towardly poignant demeſne iſle ptiſan beau echo eſchew realm billet-doux pearl courteous nephew chaſm beaux Stephen Anthony dipthong hough plough ſlough buoy thyme chough intrigue.

TABLE V. *Contains almoſt every Word of Four Syllables and upwards, with their Syllables undivided* †.

ABbreviate abiſity abominable abſtemious abſurdity abundantly academical academician

† How many young perſons are there, who, though they have been ſeveral years at ſchool, and though they can very readily read words of one, two, and three ſyllables; yet are ſure to miſcall the word, or ſtop ſome minutes ſpelling it, if it has more than three ſyllables, or has a ſilent letter? One reaſon of this is, that ſuch words conſtitute the principal difficulty in reading; and that words of four ſyllables and upwards occur much more ſeldom than words of one, two, or three ſyllables. Another reaſon is, that few, or perhaps none, of our ſpelling-books have proper and ſufficient exerciſes on theſe great and principal difficulties in reading. The author hopes that theſe reaſons will ſuffice

cian accelerate acceptableneſs acceſſible acceſſory accidentally acclivity accommodation accompanied accompliſhment accordingly accountable accoutrement accumulation accurateneſs accuſation acerbity acidity acknowledgement acquieſcence acrimony activity adagio adamantine adminiſtration admirably admiralty adorableneſs advantageouſneſs adventurouſly adverſary adverſity advertiſement adviſeable adultery adulterate enigmatical aerial etherial affability affectionately affidavit affinity affirmative agility agreeableneſs agriculture agrimony alabaſter alacrity alchymiſt alienate alimony allegiance allegorically allelujah alleviation alligator allowableneſs alphabetically alteration alternative altogether amanuenſis amazingly ambaſſadorſhip ambiguity ambitiouſly ambroſia amiableneſs amicably amphibious amphitheatre amplification anabaptiſt analogy analyſis anathema anatomy anatomically angelical animadverſion animalcule animoſity annihilate anniverſary annotation annuity annunciation anonymous anſwerable antagoniſt antecedently antediluvian anthropophagi antichamber antichriſtian anticipation antimonarchical antipathy antiquarian antiquated antiquity antitheſis antitrinitarian antivenereal anxiety apocalypſe apocrypha apology apoplectic apoſtaſy apoſtatize apoſtolically apothecary appellative appertinances applicableneſs apprehenſion appropriate arbitraryneſs arbitrator archbiſhopric archdeaconry architecture argumentative arianiſm ariſtocratically arithmetician aromatic

fice for the length of theſe Tables of undivided and difficult words; by a careful and repeated peruſal of which, he will not heſitate to affirm, that the ſcholar ſhall in one month make a more rapid progreſs in reading, than he could in ſix months by the ordinary taſks.

aromatic articulately artificially artillery ascendency asparagus assassination assiduity assignable association astonishment astrologically astronomically atheistical available avariciously audaciously avoirdupois auspiciously austerity authenticity authority auxiliary—Bachanalian barbarity barometer bastinado batallion beatifical beatitude beauteously behavior benefactor beneficently beneficially benevolently bestiality biographical bituminous blasphemously breviary Britannia brutality Bucephalus—Calamitous calumniated cameleon canonically capaciousness capitulation capriciously captivity caravansera carnality carnivorous casualty catastrophe categorically caterpillar celerity celestially celibacy censoriousness centurion ceremonially certification characteristical charitably chimerically chirurgical charioteer cholericness chorography Christianity chronologically circumference circumlocution circumstantially civility clandestinely climacteric co-essentially co-eternally co-habitation coincidence collateral collegiate combustibleness comedian commemoration commendatory commensurability commentary commercial commiseration commissary commissioner commodiously commonalty communicableness communication comparatively compassionately compatibility compendiously competition complacency complication comprehensibility comprehension concatenation conciatory concomitancy concupiscence condescension conditionally conducible confabulation confederacy configuration confiscation conformity confoundedly congratulatory congruity conquerble consanguinity conscientiously consecutive con-

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tude diſſo*l*vable diſti*n*guiſhable diſtra*c*tedly diſtri*b*utive diver*ſ*ity divina*t*ion divi*n*ity diviſibi*l*ity dogma*t*ically domi*n*ical domi*n*ion doxo*l*ogy drama*t*ically dro*m*edary d*u*rableneſs dyſe*n*tery—Eccentri*c*ity eccleſia*ſ*tical educa*t*ion effe*c*tually effe*m*inacy effeca*c*iouſly effi*c*ient effron*t*ery egregiouſly eja*c*ulatory ela*b*orate elaſti*c*ity ele*c*torate electri*c*ity ele*c*tuary e*l*egancy elegi*a*c eleva*t*ion eligible eloc*u*tion ely*ſ*ium ema*c*erated ema*c*iated embe*ll*iſhment emblema*t*ically embroidery emenda*t*ion e*m*inency e*m*iſſary emo*l*lient emo*l*ument empha*t*ically emula*t*ion enco*m*ium encou*r*agement enigma*t*ically eno*r*mouſly entert*a*iningly entert*a*inment enthuſia*ſ*tically enth*u*ſiaſm enumera*t*ion enunci*a*tion epide*m*ical epigra*m*matiſt epile*p*ſy epi*ſ*copacy epi*ſ*tolary epitomize equa*l*ity equani*m*ity eque*ſ*trian equila*t*eral equli*b*rium equinoctial e*q*uitable equi*v*alent equivoca*t*ion era*d*icate erro*n*eouſly erudi*t*ion eſpe*c*ially eſta*b*liſhment e*ſ*timable eſtima*t*ion e*t*ernity eth*e*real etymology evacua*t*ion evange*l*ical eva*n*geliſt evaporate e*v*erlaſting evolu*t*ion exaggera*t*ion exalta*t*ion examina*t*ion exaſpera*t*ion e*x*cellency excep*t*ionable exclama*t*ion exclu*ſ*ively excommunica*t*ion excre*ſ*cency excu*ſ*able e*x*ecrable execu*t*ioner exe*c*utrix exe*m*plary exe*m*plify exhala*t*ion exhibi*t*ion exhi*l*arating e*x*igency exo*n*erate exo*r*bitancy exo*r*dium expatiate expe*c*ta*t*ion expedi*t*iouſly experimentally e*x*piatory expira*t*ion explanatory explica*t*ion exporta*t*ion expoſi*t*ion expoſtula*t*ion expo*ſ*tulatory exte*m*porary extenua*t*ion extirpa*t*ion extortioner extra*n*eous extraordinary extravagancy extre*m*ity ex*u*berancy exulta*t*ion ex*u*viæ—Faci*l*itate fecu*n*dity falla*c*iouſneſs

falli-

fallibility familiarity familiarize fanaticism fantastically fascination fashionable fastidious fatality favourableness february fecundity felicity fermentation ferocity fertility festivity fictitiously fidelity figuratively flatulency flexibility fluctuation fluidity formality formidable fornication fortification fortuitousness fraternity fraudulency fructiferous frugality fumigation fundamentally futurity—Galenical gallimawfry genealogy genealogically generalissimo generality generosity gentility geography geographically geometrical geometrician gesticulation gilliflowers gladiator glorification glosography gonorrhea governable graduation grammarian grammatically gratification gratuitous gravitation—Haberdasher habitation habituated harmoniously hermaphrodite heroically hesitation heterodoxical heterogeneous hierarchy hieroglyphics historian historiographer homogeneous honorary horisontal hospitality hostility humanity humility humiliation hydropical hyperbolical hypochondriacal hypocritically hypothesis—January identically identity idolater jesuitical ignominiously illegality illegitimacy illiberally illiterate illumination illustriously imagination imaginary imbarkation imbecility imbellishment imbezzlement imbroidery imitation immaculate Immanuel immaterially immediately immensity immensurability immethodically immoderately immodesty immorality immortality immutability impartiality impediment impenetrable impenitency imperative imperceptible imperfection imperiously impertinently impetuosity impiety implacability impolitic importation importunity importunately imposition impossibility impotency im-

poverishment impractible imprecation impregnability imprisonment improbability improbity impropriety impurity imputation inability inaccessible inactivity inadvertency inanimate inarticulately inauguration inauspicious incantation incapability incapacitate incarnation incendiary incertitude incestuously incivility inclemency inclination incoherency incommensurability incomparable incompetent incomprehensibility inconceivable incongruity inconsiderable inconsistency inconsolable inconstancy incontestable incontinency inconvenience incorporation incorrigible incorruptibility incredibility incredulous indecency indefatigable indefinitely indemnification independency indeterminate indication indifferency indigestible indignation indiscernable indiscretion indispensibly indisposition indisputable indissolvable indistinguishable individual indivisibility industriously ineffectually inefficaciously inequality inestimable inevitable inexcusable inexhaustible inexorable inexperience inexplicable inexpressible inextinguishable inextricable infallibility infatuation inferiority infidelity infinity infirmity inflammatory information infortunately ingenuity ingloriously ingratitude ingredient inhabitable inheritance inhibition inhospitable inhospitality inhumanity inimitable iniquity injudicious innocently innovation innumerable inobservable innoculation inoffensively inordinate inquietude inquisition inquisitively insatiable insensibility inseparable insidiously insignificancy insinuation insipidity insolvency inspiration instability installation instantaneous instigation institution instrumentally insuccessful insufficiency insuperable

able insupportable insurmountable insurrection integrity intellectual intelligently intelligible intemperance intercession interchangeably interdiction interior interlineation interlocution intermeddle intermediately intermingle intermission intermixture interposition interpretation interrogation interrogatory interspersion intervention intimacy intimation intimidate intolerable intoxication intractability intrepidity intrinsically introductory invalidity invariableness inventory investigation inveterately invidiously invigorating invincibleness inviolable invisible invitation inundation invocation involuntarily invulnerable ironically irrationally irreconcileable irrecoverable irregularity irreligion irremediable irreparable irreproachable irreproveable irresistable irresolution irretrieveable irreverently irrevocable itinerary judicature judiciously jurisdiction justification juvenility--Laboratory laboriousness lamentable lapidary lascivioufneſs latitudinarians legerdemain legiſlator legitimacy leberality libidinous licentiouſneſs lieutenancy liquefaction literature litigious locality logician loquaciouſneſs lucubration luminary luſciouſneſs luxuriouſly—Machination magiſterially magiſtracy magnanimity magnanimouſly magnificently mahometiſm majeſtically maintainable malevolently maliciouſly malignancy malverſation manifeſtation manufacture marriageable martyrology materially mathematically mathematician matriculation matrimonial maturity mediation mediatorſhip mediocrity meditation mediterranean melancholy melodiouſly memorable memorandum menſuration mercenary mercurial meridian meritoriouſly metamor-

tamorphoſis metaphorically metaphyſically metaphyſician methodically metropolis metropolitan mezzotinto miſitary miniature miniſterially minority miraculouſly miſapprehenſion miſbehaviour miſcellaneous miſconſtruction miſdemeanor miſinterpretation miſſionary miſunderſtanding mitigation moderation moleſtation momentary monarchical monaſtery monopolize monoſyllable monumental morality mortality mortification multiplication multiplicity multitudinous municipal munificently mutability myſteriouſly mythology—Nativity naturaliſt navigable nauſeouſneſs neceſſarily neceſſity necromancer negligently negotiation neutrality niggardlineſs nobility nonconformity notoriouſly notwithſtanding numeration numerical—Obediently obligation obliquity obliterated oblivion obnoxious obſcenity obſcurity obſequiouſneſs obſervation obſtinacy obſtreporouſly occaſionally occupation odoriferous oeconomy officiouſly omnipotence omnipreſence omniſcience operation opinionated opportunity oppoſition opprobriouſneſs ordinary originally ornamentally orthodoxy orthographical oſtentatiouſly outrageouſly—Pacification palatable palpitation panegyric paraboſically paralytical parliamentary parſimonious partiality participation participate particularly paſſionately paternally pathetically patriarchal patrimonial patriotiſm pavilion peculiarity penetration peninſula penitentially penſionary perambulation perceiveable perdition peregrination peremptorily perfidiouſneſs periodically periwinkle perniciouſly perpendicularly perpetually perpetuity perplexity perſecution perſeverance perſpicuity perſpiration

tion pertinaciouſly perturbation peſtiferous peſtilential petitioner petrification petulancy phenomenon phanatical phantaſtically philology philoſophy philoſophically phlebotomy phraſeology phyſiognomy phyſiology plagiary planetary plauſibility plenipotentiary plurality politically politician polygamy pontificate popularity poſſibility poſterity poſtilion practicable practitioner prebendary precariouſly precedency precipitation preconception predeceſſor predeſtinarian predetermination predominancy prefatory preferable prejudicial preliminary premeditation preparation preparatory prepoſſeſſion preposterouſly prerogative preſbyterian preſentation preſervation preſidency preſumptuouſly pretermiſſion preternatural prevalency prevarication primogenial principality priority probability problematically proclamation proclivity procraſtination procreation prodigality prodigiouſly profanation proficiency profitable progenitor prognoſtication prohibition prolixity promiſcuouſly promiſory promontory pronunciation propagation propenſity prophetically propinquity propitiation propitiatory proportionable proportionate propoſition propriety prorogation proſecution proſperity proſtitution proteſtation protuberance proverbially providentially provocation publication pudicity puerility pulmonary punctilio punctuality punctuation purgatory purification puritanical puſillanimity puſillanimouſly putrefaction pyramidal—Quadrangular quadrilateral qualification quinquennial quotidian—Radiation ranunculous rapaciouſneſs rapidity raſcality ratafia ratification rationally reality reaſonableneſs rebelliouſly recantation re-

recapitulation receptacle reciprocally reciprocation recognition recollection recommendatory recommendation reconcileable reconciliation reconnoitre recoverable recreation recriminate rectification redeemable redintegration reducible redundancy reduplication reformation refractory refulgency refutation regeneration regularity reimbarkation reinforcement reiteration relaxation religiously remarkable remembrancer renovation renunciation reparation repercussion repetition replication repository reprehension representation representative republican repugnancy reputation reservation residentiary resignation resolution respiration responsible restitution restoration resurrection retaliation retribution retrospection revelation reverberate reverential revocation revolution rhetorically rhetorician rhinoceros ridiculously rotundity rusticity—Sabbatical sacerdotal sacramental sacrilegiously sagacity salamander salivation salutation salutary sanctification sanctuary sarcastical satanical satisfaction satyrically scarification schismatical scorbutical scurrility secondary secretaryship sedentariness seditiously semicircle semicolon semidiameter seminary sempiternal seniority sensibility sensuality sententiousness separation septuagint sequestration seraphical serenity significancy signification similitude simplicity sincerity singularity situation sobriety society solemnity solemnization solidity soliloquy solitarily solicitation solicitude sophistically soporiferous sovereignty speculation speculative spirituality spontaneously stability statuary sterility sternutation stimulation stipendiary stupefaction stupidity sublimity sublunary subordi-

nation ſubſerviency ſubſidiary ſubſtantially ſubterranean ſufficiency ſuffocation ſulphureous ſupererogation ſuperciliouſly ſuperannuated ſuperficially ſuperintendency ſuperiority ſupernatural ſupernumerary ſuperſcription ſuperſtitiouſly ſuperſtructure ſupplication ſuppoſition ſuperſtitious ſupremacy ſurreptitious ſuſceptible ſuſpiciouſly ſymbolically ſimpathetic ſynonimous ſyſtematical—Tabernacle talkative tatterdemallion tautology tediouſly temerity temperament tempeſtuouſneſs temporary tenaciouſly tenacity termination terraqueous terreſtrial territory teſtification teſtimonial theatrically theocracy theologically theology thermometer timidity tittilation tobacconiſt toleration topſyturvy towardlineſs tractableneſs traditional tragedian tragicomedy tranquillity tranſcendency transfiguration transformation tranſitory tranſmigration tranſmutation tranſportation tranſpoſition tranſubſtantiation triangular tribulation tributary trigonometry trilateral trinitarian triſyllable triumvirate tumefaction tumultuouſneſs turbulently typographical tyrannically—Vacuity valetudinarian valuation variableneſs vegetable vegetation vehemency velocity venerableneſs venereal vermilion verſification vexatiouſneſs viciſsitude victoriouſly vindication violation virginity virulency viſcidity viſionary viſitation vivacity unacceptable unaccountableneſs unaccuſtomed unacquainted unaffectedly unalterably unanimity unanimouſly uncharitableneſs underſtanding undeſervedly uniformity univerſality univerſity unprecedented unproportioned unqueſtionable unreaſonableneſs vocabulary volatility volubility voluminous voluptuouſneſs vora-

voraciousness upholsterer urbanity urinary usurpation—Warrantable whimsically wonderfully wonderously.

PART III.

Contains Moral and Entertaining LESSONS, with the Syllables in each Word undivided †.

BOOK I. *A Short History of the Bible.*

Ch. 1. The CREATION of the WORLD.

GOD, out of his own free will, and for his own glory, made the world, and all things that are therein, by the word of his power. In six days he finished the stately fabrick, and on the seventh day rested from all his labours. As to *man*, he made him in his own image, after his own likeness, out of the dust of the ground; and breathed into his nostrils the breath of life. The name of this *first man* was *Adam;* to whom God gave power over the fish in the sea, the fowls in the air, the beasts of the field, and, in a word, over each living thing that moveth upon the face of the earth. And because he was alone, or in a lonely state, tho' lord of all the creatures, God, whilst he was in a deep sleep, took out one of his ribs, and thereof made a *helpmate* for him, that is to say, *woman*, in order to be the object of his love, and, as it were, his second self. The name of this his new consort was *Eve.* These our *first parents* were placed by God in the garden of *Eden;* where they dwelt for some short time, possessed of all the harmless pleasures that this life could afford them. Of all herbs bearing seed, and trees bearing fruit, that grew within this fertile spot, they

† The Scholar should be now taught the nature of points, accent, emphasis, numbers, &c. for which see the last part of this Book.

might eat with freedom, as much and as often as they pleaſed, except of one only, namely, the *tree* of *knowledge* of *good* and *evil;* which they were not to touch upon pain of death, as a teſt of their duty to the great Author of their being, who had beſtowed his bleſſings on them with ſo free a hand. Though the man, and his wife likewiſe, during this their truly happy ſtate, were naked; yet they were not aſhamed, becauſe they knew no ſin. They were perfect ſtrangers to all the hardſhips and the toils of life, and death at that time had no power over them.

Ch. 2. The FALL of MAN.

BEfore God created the heavens and the earth, he gave being to a numerous hoſt of holy angels: But ſome of them, poſſeſſed with the ſpirit of pride, rebelled againſt the Almighty; for which he caſt them headlong into hell, there to remain in the moſt exquiſite torments, as eternal monuments of his divine diſpleaſure. Theſe are thoſe apoſtate ſpirits, the devil and his angels; who are ever artfully contriving how to tempt mankind, and make them ſin againſt their Maker. For which purpoſe, *Satan*, their head, or ringleader, aſſumed the ſhape of a ſerpent, and perſuaded the woman to eat of the forbidden fruit. She lent an attentive ear to the perſuaſive accents of his artful tongue; and to her ſorrow, not only eat herſelf, but made her huſband likewiſe taſte of that alluring and deceitful fruit. Whereupon God curſed the ſerpent; and declared, that the ſeed of the woman ſhould bruiſe his head; that is to ſay, the Saviour of the world ſhould one day come to deſtroy the works of the devil. He drove, however, *Adam* and *Eve* out of their delightful abode: After which misfortune, they lived in a moſt wretched ſtate. They loſt the grace and favour of God; became captives to *Satan;* and ſubject not only to death, and all the miſeries incident to the human ſpecies; but to blindneſs of mind, and the luſt of the fleſh. The latter is that unruly ſelf-love which with-

withdraws our love from God our heavenly Father; from whence proceed all thoſe enormous crimes, which lead to the gates of eternal death. Our firſt parents had no iſſue, till after this groſs abuſe of the truſt repoſed in them, whereby their children became expoſed to the like hardſhips and fatigues, and their guilt devolved on their unhappy race.

Ch. 3. The DELUGE; or, NOAH'S FLOOD.

CAIN and *Abel* were the firſt-born ſons of *Adam* and *Eve*. *Cain*, being wroth to find his brother's ſacrifice more acceptable in the ſight of God than his own, roſe up againſt *Abel*, and ſlew him. *Adam* had another ſon, whoſe name was *Seth*. The children of *Seth*, indeed, called upon the name of the Lord; but in proceſs of time, man becoming prone to every evil way, God Almighty repented that he had made him, and determined to deſtroy the world by an univerſal deluge. *Noah* however, a deſcendant of *Seth*, found grace in the eyes of the Lord. Accordingly, God acquainted him with his deſign; and commanded him to build an ark, that is to ſay, a ſquare veſſel made with a cover, in the form or faſhion of a cheſt, of ſufficient bulk or burden for the reception of himſelf and his family, and of each ſpecies both of birds and beaſts. When they were entered therein, God cauſed the windows of heaven to be opened, and an impetuous torrent of rain to deſcend upon the earth for forty days and forty nights ſucceſſively; and at the ſame time, the fountains of the deep were broke up; inſomuch that all the high hills that were under the whole heaven were covered with water. Every living creature was deſtroy'd, which was upon the face of the ground, both man and beaſt. There were only eight perſons who remained alive, that is to ſay, *Noah* and his wife, and his three ſons and their wives, beſide thoſe other creatures which were with them in the Ark. After the flood the whole earth was repleniſhed with inhabitants by the three ſons of *Noah*, *Shem*, *Ham*, and

and *Japhet*. Thus are we all brethren, and members of one ſtock or family. Mankind, however, ſoon after, grew more profligate and licentious than before.

Ch. 4. The CONFUSION of TONGUES.

THE children of *Noah* multiplied greatly upon the face of the earth; and *as they journeyed from the eaſt, they found a plain in the land of Shinar, where they dwelt.* And they ſaid one to another, *Go to, let us build us a city, and a tower, whoſe top may reach unto heaven; and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.* This extravagant project of theirs was the effect of two cauſes, both equally vain, and impious to the higheſt degree. The one was to immortalize their memory by ſuch a magnificent and expenſive ſtructure; the other, to ſecure themſelves, as they fooliſhly imagined, from God's future vengeance, in caſe he ſhould ever puniſh the world again by a ſecond deluge. But God Almighty (as the ſcriptures farther obſerve) came down to ſee the city and the tower which the children of men were building: And looking down on their ridiculous undertaking, ſaid, *The people is one, and they have all one language, and this they begin to do; go to, let us go down, and there confound their language, that they may not underſtand one another's ſpeech. So the* LORD *ſcattered them abroad from thence upon the face of all the earth, and they left off to build the city: therefore is the name of it called* BABEL; for God Almighty ſo confounded their tongues, that it was abſolutely impracticable for them to proceed, as they could not underſtand what they ſaid to one another. Thus they were obliged to leave the work of their vanity unfiniſhed, and to diſperſe themſelves all over the face of the earth; for which reaſon their tower was called the tower of *Babel*, or *confuſion*.

Ch. 5. The Birth and Call of ABRAHAM, and *Sodom* and *Gomorrah* deſtroyed.

THREE hundred and fifty-two years after the flood,

flood, and the next after *Noah's* death, the great Patriarch *Abraham* was born, the father of the *Jewiſh* nation, and (in a ſpiritual ſenſe) of all the faithful. When he was ſeventy-five years of age, God was pleaſed to call him out of his native country, to go into the land of *Canaan*, which he promiſed to give to his deſcendants; that he would make of him *a great nation;* and that *in him ſhould all the families of the earth be bleſſed;* as from him, according to the fleſh, ſhould deſcend the *Meſſiah*, the Saviour of the world. Now *Sodom* and *Gomorrah*, *Admah* and *Zeboim*, were for their abominable ſins deſtroyed by fire and brimſtone from heaven: Only the righteous *Lot*, with his wife and daughters, were brought out of it by two angels, whom *Lot* had entertained; but his wife, for looking back after her eſcape, was turned into a pillar of ſalt. In *Abraham's* 100 year and *Sarah's* 90, *Iſaac* was born. When *Iſaac* was twenty-five years old, God, in trial of *Abraham's* faith and obedience, commanded him to offer up this his only ſon. The good man, without any heſitation, complied with the divine command: But juſt as he was about to ſlay *Iſaac*, the angel of the Lord called to him to deſiſt; and *Abraham*, looking about him, ſaw a ram caught by the horns in a thicket, which he offered up inſtead of his ſon. *Abraham* having lived to the age of 175 years, gave up the ghoſt.

Ch. 5. Joseph and his Brethen.

THE Patriarch *Jacob* had twelve ſons, but *Joſeph* and *Benjamin* were his peculiar favorites. The former having always the ear of his indulgent father, and telling him ſeveral officious ſtories (which in all probability were too true) to the diſadvantage of his brothers, became the object of their ſcorn and mortal hatred. But what was ſtill a higher aggravation, he openly (and perhaps with a ſecret pride too) related to them two particular dreams of his own, which portended his future advancement, and their bowing

the knee before him. Upon this, in the height of their reſentment, they determined to deſtroy him. But when *Reuben*, one of his brothers, heard it, he delivered him out of their hands; and that he might carry him again to his father, ſaid to them, Shed no blood, but caſt him into this pit. They then ſtript him of his coat of many colours, and caſt him into the pit, and ſat down to eat bread. As they were thus regaling themſelves, and triumphing over their poor brother's misfortunes, a company of merchants advanced towards them; and they ran inſtantly to the pit, drew up *Joſeph*, and ſold him for twenty pieces of ſilver. When *Reuben*, who had left them, returned unto the pit, and ſaw that *Joſeph* was not there, he rent his cloaths, and returned unto his brethren, and ſaid, The child is not, and I, whither ſhall I go? As the merchants were going from *Gilead* to *Egypt*, they carried *Joſeph* with them directly to court; where they ſoon diſpoſed of him, at an advanced price, to *Potiphar*, a captain of *Pharaoh*'s guards. No ſooner was the lad out of ſight, but his brethren formed a ſcheme to conceal their guilt, and delude their poor aged father. Accordingly, they killed a kid; and having dipped *Joſeph*'s coat into the blood, they carried it directly home to *Jacob*; inſinuating, with hypocritical tears in their eyes, that ſome wild beaſt had devoured his little darling, and left only his bloody garment. *Jacob*, upon this melancholy ſight, not ſuſpecting any fallacy, but concluding that *Joſeph* was torn in pieces, burſt into a flood of tears, and would not be comforted. In the mean time *Potiphar*, obſerving that the lad whom he had purchaſed was induſtrious to the laſt degree, and that all things proſpered which he took in hand, made him ſteward over all his houſhold. Now *Joſeph* being a very comely youth, his miſtreſs was ſo charmed with his perſon, that ſhe uſed all the arts of fond perſuaſion to allure him to her bed; but he turned a deaf ear to her amorous intreaties. Upon this unexpected coldneſs, her love

love soon turned to hatred, and she warmly accused him before her husband of insolently attempting to rob her of her honour. *Potiphar*, being too easy and credulous, resented the indignity, and without farther inquiry cast his slave into the king's prison. *Joseph* had not been long confined there, before he gave such undeniable evidence of his virtue and wisdom, that the keeper proved as indulgent to him as *Potiphar* had been before. He had a peculiar talent at interpreting dreams; and it came to pass, in process of time, that *Pharaoh* himself had two that were very remarkable, and gave him no small uneasiness: The one, that seven fat kine came up out of the river, and grazed in an adjacent meadow; and seven lean kine followed, and immediately devoured them: The other, that seven full years of corn shot out upon one stem, and seven thin ears that very instant sprang up and destroyed them. Now, though *Pharaoh* sent for all his learned magicians to interpret these perplexing dreams, no one was found capable of giving him the least satisfaction, till *Joseph* was brought out of prison. No sooner was the dream repeated, but *Joseph*, without the least hesitation, assured *Pharaoh*, that the seven fat kine, and the seven full ears of corn, denoted seven years of plenty; and the seven lean-kine, and the seven thin ears, in like manner, signified seven years of famine: And thereupon he advised the king to fill all his store-houses with corn during the first seven years; by which means he might gain immense sums of money, by selling it again to his people at the approach of the famine. This scheme was highly approved of, and put in execution accordingly: And as every thing came to pass as *Joseph* had foretold, he was made steward immediately over all the king's household, and chief manager under the king over all the land of *Egypt*. And it came to pass, that the famine extended as far as the land of *Canaan*, where *Jacob* lived; who, wanting the common necessaries of life, sent all his sons (except *Benjamin*) down to *Egypt* to buy

buy corn for his ſubſiſtence. Now *Joſeph* ſaw his brethren, and knew them, but made himſelf ſtrange; and ſpeaking roughly to them, ſaid, Whence come ye? And they ſaid, From the land of *Canaan*, to buy food. But *Joſeph* accuſed them of being ſpies; and told them, that they were come to ſee the nakedneſs of the land. And they anſwered, We are no ſpies; but thy ſervants are twelve brethren, the ſons of one man in the land of *Canaan*; and behold, the youngeſt is this day with our father, and the other is not. It is well, ſaid *Joſeph*; and hereby ye ſhall be proved; for by the life of *Pharaoh*, ye ſhall not go hence, unleſs your younger brother come unto me: Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon that your words may be proved. And he ſhut them up for three days; and on the third day, he ſaid unto them, This do and live, for I fear God: If you be true men, let one of your brethren be bound in the houſe of your priſon; and go ye, carry corn to your father; but bring your brother to me, that your words may be verified, and ye ſhall not die. In this diſtreſs they reflected on their ill treatment of *Joſeph*; and ſaid, Surely for his ſake is this evil come upon us. And *Reuben* upbraided them, ſaying, I ſpoke to you not to hurt the child, and ye would not hear me; and now, behold, his blood is come upon us. All this was ſpoken in the preſence of *Joſeph*; but they knew not that he underſtood them, for he converſed with them by an interpreter. *Joſeph* turned from them and wept; and returning again, took *Simeon*, and bound him before their eyes. Then he commanded their ſacks to be filled with corn, and gave ſecret orders to put each man's money in his ſack. Now, when they were departed, one of them opening his ſack to give his aſs provender, eſpied the money, and ſhewed it to his brethren; and they were ſore afraid, and ſaid one to another, Why has this evil happened unto us? And they came to *Jacob*, and told him all that had befallen them, and that the lord of the country

try had demanded their brother *Benjamin*. And *Jacob* their father was ſorrowful, and ſaid, Me have ye bereſt of my children; *Joſeph* is not, and *Simeon* is not, and ye will take *Benjamin* alſo. And *Reuben* and *Judah* comforted their father, and promiſed to reſtore *Benjamin*, if committed to their care. So *Jacob* diſmiſſed them, with a preſent to the lord of the country, and double money in their ſacks. Now when *Joſeph* ſaw *Benjamin*, he ſaid to the ruler of his houſe, Bring theſe men home, ſlay, and make ready, for they ſhall dine with me at noon. And his brethren were afraid, becauſe they were brought into the houſe. Howbeit, *Simeon* their brother was brought out unto them, and they were kindly received.—As ſoon as *Joſeph* came in, they brought him their preſents, and made obeiſance to him. When *Joſeph* however ſaw his brother *Benjamin*, he could not contain himſelf, but retired and wept. Howbeit, at dinner, he waſhed his face, and returned to them again. And he took and ſet meſſes before each of them, but *Benjamin*'s meſs was five times as big as the reſt. And he commanded his ſteward to fill their ſacks with corn, and put each man's money into his ſack, and his ſilver cup into the ſack belonging to *Benjamin*. Now when they were got out of the city, he ſent a meſſenger after them, who accuſed them with ſtealing the cup. But they ſaid, "We have neither taken gold nor ſilver from thy lord: Search each man's ſack; and with whom it is found, let him die, and we will be bondſmen for ever." And the cup was found in *Benjamin's* ſack. And they rent their cloaths, and returned to the city. And *Judah* and his brethren came to *Joſeph*'s houſe, and fell before him to the ground. And *Joſeph* ſaid, What deed is this that ye have done? Did not you know that I could divine? And *Judah* ſaid, "What ſhall we ſay unto my lord, or how ſhall we clear ourſelves? God has found out the iniquity of thy ſervants, and we are thy bond ſlaves." But *Joſeph* anſwered, God forbid! The man with whom the cup is

found ſhall be ſecured, but get ye up in peace to your father. And *Judah* came near, and ſaid, "O my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears, and be not angry, for thou art even as *Pharaoh*. When thou didſt command thy ſervants to bring this our brother down, we could not prevail with our father to part with him; for he ſaid, My ſon *Joſeph* is torn in pieces already, and *Benjamin* will periſh alſo: If ye take him from me, and miſchief ſhould befall him, ye will bring down my grey hairs with ſorrow to the grave. Now therefore, when I come to my father, and the lad is not with me, he will ſurely die. Thy ſervant became a ſurety for the lad, ſaying, If I bring him not unto thee again, then I will bear the blame for ever. So I pray thee let thy ſervant be a bond-ſlave inſtead of the lad, and ſend him up with his brethren; for how can I go up to my father, and ſee the evil that will befall him?" At this *Joſeph* could no longer refrain; but ordered every man to go out of the room, before he made himſelf known to his brethren. And he wept aloud, and ſaid, I am *Joſeph* your brother: Doth my father yet live? And his brethren could not anſwer him, for they were troubled at his preſence. And he ſaid unto them, Come near, I pray you: and they came near. And he ſaid, "I am *Joſeph* your brother, whom ye ſold into *Egypt*. Now therefore be not grieved nor angry with yourſelves that ye ſold me hither, for God did ſend me before you to preſerve life: So it was not ye that ſent me, but the Almighty. Haſte ye and go to my father, and ſay unto him, Thus ſaith thy ſon *Joſeph*, God hath made me lord of all *Egypt*. Come down unto me, tarry not: And thou ſhalt dwell in the land of *Goſhen*; and there will I nouriſh thee, leſt thou and thy houſhold come to poverty; for there will yet be five years famine. Behold, your eyes ſee, and the eyes of my brother *Benjamin*, that it is my mouth that ſpeaketh unto you. Tell my father all my glory in *Egypt*, and of all that ye have ſeen; and ye ſhall haſte, and bring down my father

father hither." And he fell upon his brother *Benjamin*'s neck and wept, and *Benjamin* wept upon his neck. Moreover, he kiſſed all his brethren, and wept upon them; and after that, his brethren talked with him freely. This pathetic interview came to the ears of *Pharaoh*, who ordered *Joſeph* to ſend waggons out of the land of *Egypt* to bring down his father. And *Joſeph* did ſo, and gave them proviſions for the way. And to each man he gave alſo changes of raiment; but to *Benjamin* he gave 300 pieces of ſilver, and five changes of raiment. And he ſent his father twenty aſſes laden with the good things of the land. But when they came to their father, and told him, ſaying, *Joſeph* is yet alive, and is governor over all the land of *Egypt*, *Jacob*'s heart fainted, for he believed them not. And when they told him the words of *Joſeph*, and he ſaw the waggons that were ſent to carry him down, the ſpirit of *Jacob* revived; and he ſaid, It is enough, *Joſeph* my ſon is yet alive; I will go and ſee him before I die. So *Jacob* made ready to go down into *Egypt*; and *Joſeph* prepared his chariot to meet him, and preſented himſelf to his father; and he fell on his neck, and wept greatly. And *Iſrael* ſaid unto *Joſeph*, Now let me die; ſince I have ſeen thy face, and thou art yet alive, O my ſon!

Ch. 6. The LAW publiſhed on Mount *Sinai*.

FIfty days after the departure of the *Iſraelites* out of *Egypt*, whilſt they were encamped before mount *Sinai*, God called *Moſes* to the top of the *mount*; and there, with the moſt awful ſolemnity of thunder, lightning, and the voice of the trumpet, (which made all the people in the camp tremble), delivered to him the ten commandments of the law, written upon two tables of ſtone. The four firſt commandments, which make the *firſt table*, have an immediate reſpect to God himſelf; and the ſix laſt commandments, which make the *ſecond table*, compriſe the ſeveral branches of duty to our neighbour.

Table I.

I. Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands of them that love me and keep my commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember the ſabbath day, to keep it holy. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates: For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Table II.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Ch.

Ch. 7. The History of Samson.

Samson, the ſon of *Manoah*, was born at the time the *Philiſtines* had dominion over *Iſrael*, being ordained by God to *begin their deliverance*, according to the prediction of the angel to his mother, *Judges* xiii. 5. When he was grown up to manhood, he caſt his eyes on one of the daughters of the *Philiſtines* at *Timnath*, and deſired his father and mother to procure her for his wife. His parents at firſt objected to his choice, as being a *Philiſtine*; but finding him inſiſt upon it, they agreed to accompany him to *Timnath*. In their way thither, when *Samſon* was at ſome diſtance from them, *a young lion roared againſt him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or mother what he had done.* So they proceeded on their journey to *Timnath*, and the propoſed marriage was agreed on by all parties. After ſome time, when *Samſon* returned to marry his wife, he found a ſwarm of bees and honey in the carcaſe of the dead lion; and at his wedding-feaſt he propounded this riddle to thirty young men at the table, *viz. Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs*; promiſing them thirty changes of raiment if they could explain it within ſeven days; and if they could not, they were to make him the ſame preſent. The fixed time being almoſt elapſed, *Samſon*'s wife prevailed on him to reveal the ſecret to her, which ſhe immediately communicated to her countrymen. This ſo enraged *Samſon*, that he ſlew thirty *Philiſtines*, and gave their garments to thoſe who had expounded the riddle. *Samſon* being afterwards denied his wife, whom her father had given to another man, reſented it ſo highly, that he caught three hundred foxes, and having tied them tail to tail, with firebands between each, he let them looſe among the ſtanding corn of the *Philiſtines*; whereby it was burnt up, together with the vineyards and

olives. This enraged the *Philiſtines* to ſuch a degree, that they burnt his wife and his father; which cruelty *Samſon* revenged, by making a great ſlaughter amongſt them. Theſe mutual acts of hoſtility occaſioned the *Philiſtines* to aſſemble an army againſt the men of *Judah*; who, dreading their reſentment, perſuaded *Samſon* to let them bind him with new cords, and deliver him into their hands. This being done, his enemies ſeeing him bound gave a great ſhout: on which the Spirit of the Lord coming upon *Samſon*, he ſnapped the cords as if they had been *burnt flax*; and finding the jaw-bone of an aſs, he fell upon the *Philiſtines*, and therewith ſlew a thouſand men. *Samſon's* carrying away the gates of *Gaza*, when the inhabitants had ſhut him in with an intent to kill him, was another inſtance of his ſurpriſing ſtrength; of which, however, he was at length deprived by the cunning and treachery of *Delilah*, and ſo became a prey to his mortal enemies. The lords of the *Philiſtines* applied themſelves to this proſtitute, for whom they knew *Samſon* had a great affection, offering her large rewards if ſhe could prevail upon him to tell her where his extraordinary ſtrength lay. Three ſeveral times he amuſed her with wrong accounts, and thereby eſcaped the ſnare into which ſhe would have drawn him; but at laſt, quite tired with her repeated ſollicitations, he told her all his heart: *There has not come a razor upon mine head; but if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any other man.* Hereupon *Delilah*, having lulled him to ſleep upon her knees, cauſed the *ſeven locks of his head* to be ſhaven off, *and his ſtrength went from him*; and then giving notice to the *Philiſtines*, they ſeized him, put out his eyes, carried him to *Gaza*, and there *bound him with fetters of braſs, and he did grind in the priſon-houſe.* In a little time, as *Samſon's* hair began to grow again, his ſtrength alſo returned, which he had ſoon an opportunity of exerting to the deſtruction of his enemies: For the lords of the *Philiſtines* being

being aſſembled to offer ſacrifice to their god *Dagon* for having delivered *Samſon* into their hands, when their hearts were merry they ſent for him out of priſon to make them ſport, placing him between the two pillars that ſupported the temple; which *Samſon* perceiving, he took hold of them, one with his right hand, and the other with his left; and calling upon God to aſſiſt him that once to be avenged of the *Philiſtines* for the loſs of his eyes, and deſiring to die with them, *he bowed himſelf with all his might, and the houſe fell upon the lords, and upon all the people therein: So the dead which he ſlew at his death, were more than they which he ſlew in his life.*

Ch. 8. DAVID and GOLIAH.

WHEN *Saul*, king of *Iſrael*, was at war with the *Philiſtines*, and their armies lay encamped in the valley of *Elah*, near each other, there came forth a giant from the camp of the *Philiſtines*, of a monſtrous ſize and horrible aſpect, who for forty days together bid defiance to the army of the God of *Iſrael*, and challenged king *Saul* to ſend out a man to him, and decide the war by ſingle combat. *Saul* himſelf was diſmayed, and his whole army dejected, at the bulk and ſtrength of the giant, and his terrible countenance: for he knit his brows in wrath, like a lion; his grin was fierce as a tiger; the nod of his head was like the bowing of a tall oak on the foreſt, and he brandiſhed his ſword as if he would hew the rocks aſunder. A general tremor ran through the army of *Iſrael*, when *David* arrived at the camp with food for his three brethren, who were then in the ſervice of *Saul*. Though *David* was but a mere ſtrippling, a youth, a ſhepherd's boy; yet, as he had always put his truſt in God Almighty, and the great God had delivered him from many dangers, he found in himſelf a great inclination to fight this mighty giant. He enquired what reward was offered, and was informed, that the king would give his own virtuous daughter

for

for a bride to that man who ſhould overcome the monſtrous *Goliah*. *David*'s brethren overhearing him aſk theſe queſtions, were wroth with him: *Doſt thou come* (ſaid they) *through the pride and naughtineſs of thy heart, to ſee the battle, and leave thoſe few ſheep we have in the wilderneſs to the mercy of the devouring wolf? Go, feed thy flock, and leave the war to men of experience.* *David*, who was too well acquainted with his duty to make any impertinent reply to his elder brothers, prudently withdrew from that part of the camp where they were, and went near the tent of *Saul* to ſatisfy his curioſity; and as he was inquiring farther into the affair, and propoſing to engage the giant, a captain of the hoſt took him by the hand, and introduced him to the king. *Saul*, perceiving that he was but a ſtripling, would not permit him to hazard his life againſt a man of ſtrength and experience. But *David* ſaid, *Thy ſervant kept his father's ſheep, and there came forth a lion and a bear to devour the flock; both which I ſlew, even when they roſe up againſt me, for the Lord was my ſupport; and pray what is this Philiſtine, that he ſhould defy the armies of the living God?* The king, being animated with *David*'s ſtory and reſolution, ordered his own armour to be put upon him; but it was too heavy, and therefore he threw it off, and begged leave to proceed againſt the giant with only his ſling and ſtaff. When the *Philiſtine* ſaw *David* advance to him, thus accouttred, he curſed him by his vain gods, and ſaid, *Am I a dog, that thou comeſt to me with ſtaves? come hither, and I will give thy fleſh unto the fowls of the air and the beaſts of the field.* Then ſaid *David*, *Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the Lord of hoſts.* And when the *Philiſtine* advanced towards *David*, he put his hand into his bag, and took thence a ſtone, and flang it, and ſmote the *Philiſtine* on his forehead, and he fell upon his face to the earth. So *David* prevailed over the *Philiſtine* with a ſling and ſtone, and ran and ſtood upon

upon him, and ſlew him with his own ſword, and cut off his head. And when the *Philiſtines* ſaw their champion was dead, they fled; and the men of *Iſrael* purſued them, and obtained a compleat victory. And *David* carried the head of *Goliah* to the king, and received the reward that was promiſed, *viz.* his beautiful and virtuous daughter in marriage, with many rich and valuable preſents.

Ch. 9. JONAH in the Whale's Belly.

IN the reign of *Jehoaſh*, king of *Judah*, about the year before *Chriſt* 826, God commanded the prophet *Jonah* to go to *Nineveh*, the chief city of the *Aſſyrians*, and proclaim to its wicked inhabitants their approaching deſtruction: But inſtead of obeying the word of the Lord, *Jonah* went down to *Joppa*, and there took ſhipping for *Tarſhiſh*. Hereupon it pleaſed God to ſend a great ſtorm, and *there was a mighty tempeſt in the ſea*, which exceedingly terrified the mariners, who expected to periſh every moment. In this danger they agreed to caſt lots, to *know for whoſe cauſe the evil was come upon them*; *and the lot fell upon Jonah*. The prophet then ingenuouſly acknowledged that himſelf was the occaſion of their diſtreſs, and deſired them to throw him overboard; which they did, though not without much reluctance; *and the ſea ceaſed from her raging*. *Now the Lord had prepared a great fiſh to ſwallow up Jonah, and he was in the belly of the fiſh three days and three nights*; in which diſmal ſituation he ſincerely repented, and prayed to the Lord; who thereupon cauſed the fiſh to caſt up *Jonah* on the dry land. After this deliverance, the prophet obeyed the divine command, went to *Nineveh*, and denounced its overthrow; but the *Ninevites* repenting in ſackcloth and aſhes, and turning from their evil ways, God was pleaſed to ſpare that great city, in which were *more than ſix ſcore thouſand perſons who could not diſcern between their right hand and their left*.

Ch.

Ch. 10. SHADRACH, MESHACH, and ABEDNEGO, caſt into a fiery Furnace.

THREE *Jews* (whoſe names were *Shadrach*, *Meſhach*, and *Abednego*) having abſolutely refuſed to worſhip a golden image that *Nebuchadnezzar* had ſet up, he was ſo enraged againſt them, that he ordered them to be caſt into a fiery furnace, heated ſeven times hotter than uſual. The king's command was obeyed: But the moſt high God, whom they feared and worſhipped, was with them, and preſerved them in the midſt of the fire; and they came out of the furnace without *a hair of their heads ſinged: neither were their coats changed, nor had the ſmell of fire paſſed on them.* This wonderful deliverance extorted from *Nebuchadnezzar*, who was an eye-witneſs of it, an acknowledgment of the power of the God of *Iſrael*: But ſome years after, being proud of his victories, and boaſting of the magnificence of his buildings, he fell diſtracted, and (as *Daniel* had foretold when he interpreted another of his dreams) he *was driven from* the ſociety *of men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles feathers, and his nails like birds claws.* After ſeven years thus ſpent among the beaſts of the field, his reaſon returned to him, and he was reſtored to his kingdom, praiſing and honouring the king of heaven, *all whoſe works are truth, and his ways judgment, and thoſe that walk in pride he is able to abaſe.*

Ch. 11. DANIEL in the Lions Den.

IN the year 538, *Belſhazzar* king of *Babylon* made a great feaſt for his nobles, and cauſed the veſſels of the houſe of the Lord to be fetched, that *Nebuchadnezzar* his grandfather had brought away from *Jeruſalem*, out of which he himſelf, his princes, his wives and concubines, drank wine to the glory of his idols, and the diſhonour of the true God. But in the

the midſt of all his jollity, a hand appeared, and wrote on the plaiſter of the wall, MENE MENE, TEKEL, UPHARSIN; which the king obſerving, he was greatly terrified, and ſent for his *Chaldean* aſtrologers and magicians to read the writing, and give him the interpretation of it: But they not being able to do either, *Daniel* was called, who read and interpreted the writing; whereupon he was publicly proclaimed the third ruler in the kingdom. The ſame night *Belſhazzar* was ſlain; and the *Aſſyrian* monarchy, which had ſtood, from its foundation by *Nimrod*, 1650 years, was ſeized by *Darius* the *Mede*, and the *Perſian* monarchy founded by *Cyrus*. *Daniel*'s greatneſs under *Darius* raiſing envy in ſome of the principal courtiers and officers, they contrived his ruin; but finding nothing to accuſe him of with reſpect to his management of public affairs, they perſuaded the king to ſign a decree, that for thirty days no petition ſhould be made to any God or man, but to himſelf only. This command *Daniel* diſobeyed, by making ſupplication to his God as uſual; and for ſo doing he was caſt into a den of lions: But the king himſelf going to the den the next morning, and finding that *Daniel* had received no hurt, he cauſed his accuſers to be caſt into the ſame den, whom the lions preſently devoured; and he publiſhed a decree, that all perſons throughout his dominions ſhould reverence and fear the God of *Daniel*. The *Babyloniſh* captivity laſted ſeventy years, according to *Jeremiah*'s prediction: which time being expired, *Cyrus* king of *Perſia* gave the *Jews* leave (in the year 536) to return to their own country, under the conduct of *Zerubabel*, and rebuild the temple of *Jeruſalem*. But in this they were interrupted by the neighbouring nations, and the work was delayed till the time of *Darius Hiſtaſpes*, (the ſame with *Ahaſuerus*), who ordered the temple to be rebuilt, and the worſhip of God reſtored; to which undertaking the *Jews* were preſſingly exhorted by the prophets *Haggai* and *Zachariah*, the former of whom pro-

propheſied that the glory of the ſecond temple ſhould be greater than that of the former; not as being a more magnificent ſtructure, but in regard the *Meſſiah* ſhould one day honour it with his preſence. The temple was finiſhed and dedicated in the 6th year of *Darius*.

The NEW TESTAMENT.

Ch. 1. The Birth of CHRIST.

THE time being at hand when God had determined to ſend his only begotten Son into the world, (A. M. 4004) to take upon him human nature, and to diſpenſe the goſpel of ſalvation to loſt mankind; the angel *Gabriel* was ſent to a virgin named *Mary*, (eſpouſed to a man whoſe name was *Joſeph*, of the houſe of *David*), whom he addreſſed in theſe words: *Hail thou that art highly favoured, the Lord is with thee; bleſſed art thou among women.* The virgin being ſurpriſed at this ſalutation, the angel bid her not be afraid; aſſuring her, that ſhe, though a virgin, ſhould conceive by the overſhadowing of the Holy Ghoſt, and bring forth a ſon, and call his name JESUS, who ſhould *reign over the houſe of Jacob, and of whoſe kingdom there ſhould be no end.* And *Mary* ſaid, *Behold the handmaid of the Lord, be it unto me according to thy word.* At this time, *Auguſtus Cæſar* having ordered a general taxation to be made throughout the *Roman* empire, *Joſeph*, with *Mary* his eſpouſed wife (then big with child) went to *Bethlehem* to be taxed: And whilſt they were there, the time of her delivery being come, ſhe *brought forth her firſt-born, and wrapped him in ſwadling-cloaths, and laid him in a manger, becauſe there was no room for them in the inn.* But though no earthly pomp attended the birth of this Prince of peace, yet the angel of God proclaimed the joyful news to ſome ſhepherds who were watching over their flocks by night, *and the glory of the Lord ſhone round about them.* And when the angel had delivered

livered his glad tidings, *Unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord*, (whom, for a ſign, he told them they ſhould find wrapped in ſwaddling cloaths, lying in a manger), on a ſudden he was joined by a multitude of the heavenly hoſt, praiſing God, and ſaying, *Glory to God in the higheſt, and on earth peace, good-will towards men.* The ſhepherds going to *Bethlehem*, and finding every thing true that the angel had ſaid, they declared publicly what they had heard and ſeen, and returned praiſing and glorifying God.

Ch. 2. The MIRACLE of the Five LOAVES and Two FISHES.

OUR Saviour entered upon his miniſtry in the 30 year of his age. The fame of his miracles drew ſuch a concourſe of people about him wherever he went, that it was difficult for him to avoid their company, though ever ſo deſirous of retirement. Of this we have an inſtance, when he *departed privately* with his diſciples *into a deſart place*: for the people being appriſed of his deſign, he found a great multitude got thither before him; at the ſight of whom *he was moved with compaſſion, becauſe they were as ſheep not having a ſhepherd: And he ſpake unto them of the kingdom of God, and healed them that had need of healing.* Towards the evening his diſciples came to him, and put him in mind, that as the day was far ſpent, it would be proper for him to diſmiſs the multitude, that they might go into the neighbouring towns and villages, and buy themſelves neceſſary refreſhments. But *Jeſus* ſaid, *They need not depart, give ye them to eat:* And his diſciples telling him they had only five loaves and two fiſhes, he ordered them to be brought; and having cauſed the people to ſit down upon the graſs, he took the loaves and fiſhes, and *looking up to heaven, he bleſſed and brake them, and gave to his diſciples, and the diſciples to the multitude. And they did all eat, and were filled; and they took up twelve baſkets full of the fragments that remained.* The number of men thus miraculouſly fed

were about five thouſand, beſides women and children. *Jeſus* having ordered his diſciples to get into a ſhip, and croſs over the water before him, ſtaid behind to diſmiſs the people to their reſpective habitations; which being done, he went up into a mountain to pray: And when he had finiſhed his devotions, in the night time he followed his diſciples, walking towards the ſhip on the ſurface of the ſea. At this ſtrange ſight they were exceeding terrified, thinking it had been a Spirit. But *Jeſus* called to them, *Be of good cheer, it is I, be not afraid.* To which *Peter* anſwered, *Lord, if it be thou, bid me come unto thee on the water.* And he ſaid, *Come.* Whereupon *Peter* quitted the veſſel, and *walked on the water to go to Jeſus:* but the wind being high, and finding himſelf beginning to ſink, he cried out, *Lord, ſave me;* on which our Saviour immediately ſtretched forth his hand to his aſſiſtance, and thus upbraided him, *O thou of little faith, wherefore didſt thou doubt?* And when they were got into the ſhip, the wind ceaſed, to the aſtoniſhment of the diſciples, who came and worſhipped *Jeſus*, ſaying, *Of a truth, thou art the Son of God.*

Ch. 3. The good SAMARITAN.

A Lawyer having aſked *Jeſus* this queſtion, *Who is my neighbour?* received an anſwer in the following parable. "A certain man went down from *Jeruſalem* to *Jericho*, and fell among thieves, who ſtripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came a prieſt that way; and when he ſaw him, he paſſed by on the other ſide. And likewiſe a *Levite* came and looked on him, and paſſed by on the other ſide. But a certain *Samaritan*, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and bound up his wounds, pouring in oil and wine; and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence,

pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among thieves? The lawyer readily anſwered, *He that ſhewed mercy on him.* Then ſaid *Jeſus* unto him, *Go, and do thou likewiſe.*"—This parable teaches us, that to *love our neighbour*, is to be charitable, compaſſionate, ready to relieve the diſtreſſed, and univerſally benevolent to the whole race of mankind.

Ch. 4. The Prodigal Son.

"A Certain man had two ſons, the youngeſt of whom having received his portion, took his journey into a far country, and there waſted his ſubſtance with riotous living: And when he had ſpent all, there aroſe a famine in the land, and he began to be in want; which made him ſubmit to the mean employment of keeping ſwine in the field, and he would gladly have filled his belly with the huſks they fed upon. In this ſtate he began to reflect on his folly, and ſaid, *How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger! I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon; make me as one of thy hired ſervants.* And returning home in this penitent and ſubmiſſive manner, he was received by his father with open arms, who fell on his neck and kiſſed him, ordered him to be arrayed in the beſt apparel, and the fatted calf to be killed: *For this my ſon* (ſaid he) *was dead, and is alive again; he was loſt, and is found.*"—This parable of the *Prodigal Son* is an admirable leſſon to thoſe who have forſaken their heavenly Father, and ſpent their youth in vicious courſes and the purſuit of vain and imaginary pleaſures; teaching them plainly, that no true happineſs is to be found, till they return unto God by a ſincere repentance, who

is then willing to pardon their tranſgreſſions, and receive them again into his favour.

Ch. 5. Dives and Lazarus.

THERE was a certain man, (ſays our Saviour), who was clothed in purple and fine linen, and fared ſumptuouſly every day: And there was a certain beggar, named *Lazarus*, who was laid at his gate, full of ſores, and deſiring to be fed with the crumbs that fell from the rich man's table; moreover, the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into *Abraham*'s boſom: The rich man alſo died, and was buried; and in hell he lifted up his eyes, being in torments, and ſeeth *Abraham* afar off, and *Lazarus* in his boſom. And he cried, and ſaid, *Father Abraham, have mercy on me; and ſend Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.* To which *Abraham* anſwered, *Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.*"—In this ſtory of *Dives* and *Lazarus* is ſtrongly ſet forth the duty of thoſe whom Providence has bleſſed with riches, and the puniſhment that waits them if they indulge themſelves in luxury and intemperance, whilſt they neglect to relieve the poor and afflicted: And at the ſame time the virtuous man has a comfortable aſſurance, that, let his ſufferings in this world be ever ſo great he ſhall be rewarded with an eternity of bliſs hereafter.

Ch. 6. Christ betrayed by Judas, carried before Caiaphas, and denied by Peter.

OUR Lord, after eating his laſt ſupper with his diſciples, was betrayed that very night by *Judas*, according to his own prediction: For having retired into the garden of *Gethſemane* to prayer, (where in his agony he ſweat drops or clots of blood), the traitor brought thither a number of armed men; and ſaluting his maſter with a kiſs (which was the ſignal agreed

greed on) they ſeized on the bleſſed *Jeſus*, whoſe diſciples then forſook him, and led him to the palace of *Caiaphas*, the high-prieſt, where the ſcribes and elders were aſſembled. *Peter*, being willing to ſee the event, followed afar off; and coming to the high-prieſt's palace, he ſat down by the fire in the hall amongſt the ſervants; one of whom, looking earneſtly at him, ſaid, *Thou alſo waſt with Jeſus of Nazareth:* But *Peter* denied it, ſaying, *Woman, I know him not.* After a little while, another ſaw him, and ſaid, *This is one of them:* But he denied it again. And not long afterwards, another confidently affirming the ſame thing, he began to curſe and ſwear, ſaying, *I know not the man of whom ye ſpeak:* And immediately the cock crew. This brought to *Peter*'s remembrance the words that *Jeſus* had ſaid unto him, *Before the cock crow, thou ſhalt deny me thrice:* Whereupon he went out and wept bitterly.—A moſt remarkable inſtance of human frailty! For when our Lord forewarned *Peter* of this ſhameful fault, he promiſed in the ſtrongeſt manner, *Though I ſhould die with thee, yet will I not deny thee:* And ſo likewiſe ſaid all the diſciples; who nevertheleſs forſook him and fled in the time of trial.

Ch. 7. The Crucifixion, Reſurrection, and Aſcenſion of CHRIST.

THE next morning after *Chriſt* was examined by *Caiaphas*, the *Jews* led him to *Pontius Pilate*, the *Roman* governor of *Judea*, and accuſed him of perverting the nation, of calling himſelf a king, and of forbidding to pay tribute to *Cæſar*. But *Pilate*, finding no fault in him, did all he could to ſave him from the malice of the *Jews*; and it being a cuſtom to releaſe a malefactor on occaſion of their great feaſt, he propoſed to chaſtiſe him and let him go. This, however, would not ſatisfy his inveterate enemies, who cried out loudly, *Crucify him! Crucify him!* Whereupon *Pilate*, ſeeing he could not prevail to ſave him, took water, and waſhed his hands before the multi-

tude, ſaying, *I am innocent of the blood of this juſt perſon; ſee ye to it.* To which the *Jews* replied with this dreadful imprecation, *His blood be on us and our children.* Thus wearied by their importunities and clamour, *Pilate* releaſed *Barabbas*, a murderer; and having cauſed *Jeſus* to be ſcourged, delivered him to the *Jews* to be crucified. Then the ſoldiers, having put a crown of thorns upon his head, mocking him, ſpitting on him, and offering him other indignities, they carried him to a place called *Golgotha*, where they crucified him between two common malefactors. *And there was darkneſs over all the land from the ſixth to the ninth hour; and the veil of the temple was rent in twain, the earth did quake, and the rocks rent:* As if all nature ſuffered, when the Lord of life and glory expired upon the croſs. One of the thieves that were crucified with the bleſſed *Jeſus* became a penitent on the croſs, and found mercy, receiving this gracious promiſe from his dying Saviour, *This day ſhalt thou be with me in Paradiſe.* But we ought by no means to look upon this extraordinary caſe as an encouragement to a death-bed repentance: For, as a great divine obſerves, "We read of one man's being pardoned "at the hour of death, that none may deſpair; and of "*but one*, that none may preſume." When the even was come, *Joſeph* of *Arimathea*, an honourable counſellor and diſciple of *Jeſus*, went to *Pilate*, and begged his body; and having wrapped it in fine linen, he laid it in his own new ſepulchre, which he had hewn out of a rock, and rolled a great ſtone to the mouth of the ſepulchre. Now the chief prieſts having ſuggeſted to *Pilate*, that the diſciples of *Jeſus* might ſteal away his body in the night, and make the people believe he was riſen from the dead, he granted them a party of ſoldiers; and *they went and made the ſepulchre ſure*, (as they thought), *ſealing the ſtone, and ſetting a watch.* But, notwithſtanding all theſe precautions, on the third day after his interment, our Lord aroſe triumphant from the grave; at which time there was a great earthquake,

and

and the ſoldiers trembled, *and became as dead men*, at the appearance of an angel, whoſe *countenance was like lightning, and his raiment white as ſnow.* In remembrance of our Saviour's glorious reſurrection on the firſt day of the week, the Chriſtian church, authorized by apoſtolical example, keeps that day holy inſtead of the *Jewiſh* ſabbath. The bleſſed *Jeſus*, to put his reſurrection out of all doubt, ſhewed himſelf alive by many infallible proofs. He was firſt ſeen by *Mary Magdalen*, and other devout women; then by *Peter* and *John*; then by the eleven; and after that by above five hundred brethren at once: And having remained on earth forty days, and ſpoke to his apoſtles *of the things pertaining to the kingdom of God*, he aſſembled them on mount *Olivet*; and there aſſured them, that they ſhould in a ſhort time receive the Holy Ghoſt, and *be witneſſes to him, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth.* Soon after this, *whilſt they beheld, he was taken up, and a cloud received him up into heaven, where he now ſitteth at the right hand of God, and from whence he ſhall come again at the laſt day to judge both quick and dead.*

BOOK II. FABLES, STORIES, *&c.*

Ch. 1. Boys and Frogs.

A Company of unlucky boys were watching of frogs at the ſide of a pond; and ſtill as any of them put up their heads, they would be pelting them with ſtones. "Children," ſays one of the frogs, "you never conſider, that though this may be play to you, it is death to us."

Moral. *Hard heartedneſs and cruelty is an inhuman vice; it is a barbarous thing to make our ſport of that which is fatal or pernicious to another. The throwing at cocks, and the abuſing and torturing of puppies, kittens, birds, or flies, ſo com-*

commonly practiſed by children, is a moſt ſhocking and dangerous liberty, not to be ſuffered on any account: For hard-heartedneſs in boys, will be brutality and tyranny in men.

Ch. 2. The Fox and the Stork.

THE fox invited the ſtork to dinner; and being diſpoſed to divert himſelf at the expence of his gueſt, provided nothing to entertain him, but a ſoup in a ſhallow diſh. This he himſelf could lap up with a great deal of eaſe; but the ſtork, who could but juſt dip in the point of his bill, was not a bit the better all the while. However, in a few days after, he returned the compliment, and invited the fox; but ſuffered nothing to be brought to table, but ſome minced meat in a glaſs jar; the neck of which was ſo deep, and ſo narrow, that though the Stork, with his long bill, made a ſhift to fill his belly, all that the fox, who was very hungry, could do, was to lick the brims, as the ſtork ſlabbered them with his eating. *Reynard* was heartily vexed at firſt; but when he came to take his leave, owned frankly, that he had been uſed as he deſerved, and that he had no reaſon to take any treatment ill, of which himſelf had ſet the example.

Ch. 3. The Lion and the Mouse.

A Lion faint with heat, and weary with hunting, was laid down to take his repoſe under the ſpreading boughs of a thick ſhady oak. It happened, that, while he ſlept, a company of ſcrambling mice ran over his back, and waked him. Upon which, ſtarting up, he clapt his paw upon one of them; and was juſt going to put it to death, when the little ſuppliant implored his mercy in a very moving manner, begging him not to ſtain his noble character with the blood of ſo ſmall a beaſt. The lion conſidered the matter, and thought proper to do as he was deſired; ſo he releaſed his little trembling priſoner. Not long after,

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traverſing the foreſt in purſuit of his prey, he chanced to run into the toils of the hunters; from whence not able to diſengage himſelf, he ſet up a moſt hideous and loud roar. The mouſe hearing the voice, and knowing it to be the lion's, ran to the place; and bid him fear nothing, for that he was his friend. Then ſtraight he fell to work, and, with his little ſharp teeth, gnawing aſunder the knots and faſtnings of the toils, ſet the royal brute at liberty.

Ch. 4. Mercury and the Honeſt Woodman.

A Man was felling a tree on a bank of a river, and by chance let his hatchet ſlip out of his hand, which dropt into the water and ſunk to the bottom. Being therefore in great diſtreſs for the loſs of his tool, he ſat down and bemoaned himſelf moſt bitterly. Upon this *Mercury* appeared to him, and, being informed of the cauſe of his complaint, dived to the bottom of the river, and coming up again, ſhewed the man a golden hatchet, demanding if that was his: He denied that it was. Upon which *Mercury* dived a ſecond time, and brought up a ſilver one. The man refuſed it, alledging likewiſe that this was not his. He dived a third time, and fetched up the ſame hatchet the man had loſt; upon ſight of which, the poor wretch was overjoyed, and took it with thankfulneſs. *Mercury* was ſo pleaſed with the fellow's honeſty, that he gave him the other two into the bargain, as a reward for his juſt dealing. The man goes to ſome other men that were near that place; and giving them an account of what had happened, one of them went preſently to the river's ſide, and let his hatchet fall on purpoſe into the ſtream. Then ſitting down upon the bank, he fell a weeping and lamenting, as if he had been really afflicted. *Mercury* appeared as before; and diving brought him up a golden hatchet, aſking if that was the hatchet he loſt. Tranſported at the ſight of the precious metal, he anſwered, Yes; and went to ſnatch it greedily. But *Mercury* deteſting his im-

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A Lion faint with heat, and weary with hunting, was laid down to take his repoſe under the ſpreading boughs of a thick ſhady oak. It happened, that, while he ſlept, a company of ſcrambling mice ran over his back, and waked him. Upon which, ſtarting up, he clapt his paw upon one of them; and was juſt going to put it to death, when the little ſuppliant implored his mercy in a very moving manner, begging him not to ſtain his noble character with the blood of ſo ſmall a beaſt. The lion conſidered the matter, and thought proper to do as he was deſired; ſo he releaſed his little trembling priſoner. Not long after,

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traverſing the foreſt in purſuit of his prey, he chanced to run into the toils of the hunters; from whence not able to diſengage himſelf, he ſet up a moſt hideous and loud roar. The mouſe hearing the voice, and knowing it to be the lion's, ran to the place; and bid him fear nothing, for that he was his friend. Then ſtraight he fell to work, and, with his little ſharp teeth, gnawing aſunder the knots and faſtnings of the toils, ſet the royal brute at liberty.

Ch. 4. Mercury and the Honeſt Woodman.

A Man was felling a tree on a bank of a river, and by chance let his hatchet ſlip out of his hand, which dropt into the water and ſunk to the bottom. Being therefore in great diſtreſs for the loſs of his tool, he ſat down and bemoaned himſelf moſt bitterly. Upon this *Mercury* appeared to him, and, being informed of the cauſe of his complaint, dived to the bottom of the river, and coming up again, ſhewed the man a golden hatchet, demanding if that was his: He denied that it was. Upon which *Mercury* dived a ſecond time, and brought up a ſilver one. The man refuſed it, alledging likewiſe that this was not his. He dived a third time, and fetched up the ſame hatchet the man had loſt; upon ſight of which, the poor wretch was overjoyed, and took it with thankfulneſs. *Mercury* was ſo pleaſed with the fellow's honeſty, that he gave him the other two into the bargain, as a reward for his juſt dealing. The man goes to ſome other men that were near that place; and giving them an account of what had happened, one of them went preſently to the river's ſide, and let his hatchet fall on purpoſe into the ſtream. Then ſitting down upon the bank, he fell a weeping and lamenting, as if he had been really afflicted. *Mercury* appeared as before; and diving brought him up a golden hatchet, aſking if that was the hatchet he loſt. Tranſported at the ſight of the precious metal, he anſwered, Yes; and went to ſnatch it greedily. But *Mercury* deteſting his im-

impudence, not only refuſed to give him that, but would not ſo much as let him have his own hatchet again.

Ch. 5. The Old Man and his Sons.

AN old man had many ſons, who were often falling out with one another. When the father had exerted his authority, and uſed other means in order to reconcile them, and all to no purpoſe, at laſt he had recourſe to this expedient: He ordered his ſons to be called before him, and a ſhort bundle of rods to be brought; and then commanded them, one by one, to try if, with all their might and ſtrength, they could any of them break it. They all tried, but to no purpoſe; for the rods being cloſely and compactly bound up together, it was impoſſible for the force of man to do it. After this, the father ordered the bundles to be untied; and gave a ſingle rod to each of his ſons, at the ſame time bidding him try to break it: Which when each did, with all the eaſe in the world, the father addreſſed himſelf to them to this effect: "O my ſons, behold the power of unity! for if you, in like manner, would but keep yourſelves ſtrictly conjoined in the bonds of friendſhip, it could not be in the power of any mortal to hurt you; but when once the ties of brotherly affection are diſſolved, how ſoon do you fall to pieces, and are liable to be violated by every injurious hand that aſſaults you!"

Ch. 6. The Fable of the Two Dogs.

ONCE on a time two dogs went out to walk. *Tray* was a good dog, and would not hurt the leaſt thing in the world; but *Snap* was croſs, and would ſnarl and bite at all that came in his way. At laſt they came to a town; all the dogs came round them: *Tray* hurt none of them; but *Snap* would grin at this, ſnarl at that, and bite a third; till at laſt they all fell on him, and tore him limb from limb; and as poor *Tray* was with him, he met with his death at the ſame time.

Moral.

MORAL. *By this fable you ſee how dangerous it is to be in company with bad boys.* Tray *was a quiet harmleſs dog, and hurt nobody; but becauſe he was in company with ſo ill-natured a dog as* Snap, *he ſuffered the ſame puniſhment as if he had been equally guilty.*

Ch. 7. The Fable of the Old HEN and the Young COCK.

AN old hen one day meeting with a young cock, which ſhe knew was one of her own chickens: My ſon, ſaid ſhe, you may now perhaps think yourſelf above a mother's advice; yet let me counſel you in one thing: *Avoid yon well, look not in to it; for if you do, it may be fatal to you.* The young one ſaid, he would take care and follow her advice; but ſtill he thought it very fooliſh, and that no danger could enſue from peeping into a well. Prompted by his courage, being young and bold, he at laſt reſolves to try; and drawing near the well, he ſtretches forth his neck, and looking to the bottom, the figure of a cock appears to threaten him below; his anger riſes, he ruffles his feathers, and the other anſwers him with equal rage. At laſt his fury hurries him to meet his foe; and down he flies, and plunges into the water; when finding his miſtake too late, *Alas!* (ſaid he, juſt as he was drowning) *why did I fancy myſelf wiſer than my mother?*

MORAL. *By this fable you are taught, how uſeful and neceſſary it is to take the advice of ſuch as are older and have had more experience than yourſelf. They may have reaſons for giving you ſuch and ſuch advice, which you cannot know, becauſe you are young, and have ſeen but little. If the young cock had taken the advice of his mother, he would not have been drowned. She knew he would ſee the ſhadow of himſelf in the water, and that his ignorance would take it for a real cock, and thereby be provoked to meet the fate he did.*

Ch.

Ch. 8. The Story of the Two Scholars.

TWO ſcholars in *Spain* going together from *Penafill* to *Salamanca*, and finding themſelves weary and faint, ſtopped by the ſide of a fountain, which they came to in their way. As they were reſting themſelves there, they by chance ſpied a ſtone, with ſome words written upon it, almoſt effaced by time and the feet of the flocks that came to drink at that ſpring. They worked the dirt off the ſtone; and when they could read the words diſtinctly, they found this inſcription upon it: *The ſoul of the doctor* Pedro Garcias *is here incloſed.* The youngeſt of the ſcholars, a briſk blunt boy, had no ſooner read the inſcription, but he laughed, and cryed, *The ſoul here incloſed! ——A ſoul incloſed! I would fain know the author of ſuch a fooliſh epitaph.* His companion, who had more judgment, ſaid to himſelf, There muſt be ſome myſtery in it, I will ſtay and ſee whether I can find it out. Accordingly he let the other ſcholar go before him; and when he was gone, he pulled out his knife, and dug up the earth about the ſtone, which at laſt he removed, and found under it a leather purſe, which he opened: There were a hundred ducats in it, with a card, whereon was written to this effect; *Be thou my heir, thou who haſt wit enough to find out the meaning of this inſcription, and make a better uſe of the money than I did.* The ſcholar was overjoyed at this diſcovery, covered the place with the ſtone again, and proceeded to *Salamanca* with the *ſoul* of the *doctor* in his pocket.

Moral. *This was a reward for his ingenuity and trouble in digging to find out the meaning of the inſcription; in like manner ſhall every youth, ſooner or later, be rewarded, who taketh pains to read, and find out the meaning thereof.*

Ch. 9. Of Behaviour at Meals.

1. NOthing ſhews the difference between a young gen-

gentleman and a vulgar boy ſo much as the behaviour in eating.

2. Know the time of dinner, and be ready a quarter of an hour before.

3. Never come to the table hot, nor in a hurry.

4. Be in the room dreſſed, and ready, before the company come in.

5. Advance to the table when grace is to be ſaid, and go to the lower end.

6. Obſerve where the miſtreſs of the houſe ſits; the place directly oppoſite to her is the lower end of the table.

7. Stand till every one is ſeated, and then ſit in the place apointed for you.

8. Do not immediately call to the ſervants; for they know their duty, and others muſt be ſerved before you.

9. Sit patiently till the company are helped, and you will not be forgotten.

10. Never attempt to help yourſelf to any thing.

11. Do not aſk till you ſee the company are all helped; then, if it happens you have been forgot, you will be ſerved.

12. Whatever is given you, be ſatisfied it is good, and deſire no other.

13. Eat it ſoberly and decently; and take great care to be cleanly.

14. Never ſpeak when you are eating.

15. If you want any thing of the ſervant, wait till he is at leiſure; never call when he is waiting on ſome other perſon.

16. Eat with your knife and fork, and never touch your meat with your fingers.

17. Never eat large mouthfuls, nor greedily.

18. Never deſire more, after your parents tell you you have enough.

19. Never loiter over your victuals, nor keep your plate when others have done.

20. Eat ſilently and decently, not making a noiſe

with your lips, or mouth, as vulgar boys do.

21. Let your eye be upon your plate, not upon the diſhes nor the company.

22. Wipe your mouth often, that it be not greaſy; and lay your knife and fork upon your plate, that you do not ſoil the cloth.

23. Cut your bread, or break it; for it is vulgar to bite or gnaw it.

24. Take ſalt with the ſalt-ſpoon, or elſe with a clean knife; not with that you are eating with, for that will foul the reſt.

25. Sit upright in your chair; and never loiter in it, nor lean upon the table.

26. Do not laugh at table, much leſs ſneeze, cough, or yawn; but if you cannot avoid it, hold up the napkin, or table-cloth, before your face, and turn aſide from the table.

27. If what is given you be too hot, wait patiently for its cooling, that you may eat it with decency.

28. Pick bones clean, and leave them on your plate; they muſt not be thrown down, nor given to dogs in the room.

29. In eating fruit, do not ſwallow the ſtones; but lay them on one ſide of your plate, laying one of the leaves that came with the fruit over them.

30. When you drink, bow to ſome of the compapany, and ſay, Sir, or Madam.

31. Stoop a little to your plate as you take each mouthful; it prevents greaſing yourſelf or the cloth.

32. Never regard what another has on his plate; it looks as if you wanted it.

33. Do not fix your eyes upon thoſe who are eating; it is unmannerly.

34. Before you drink, entirely empty your mouth; and do the ſame before you ſpeak.

35. Always wipe your mouth as ſoon as you have drank.

36. Chew your meat well before you ſwallow it;

it; but do this decently, without making faces.

37. Let one mouthful be ſwallowed before you take up another.

38. If a bone hurts your mouth, or any thing ſticks in your teeth, hold up your napkin with your left-hand while you take it away with the other.

39. When you have dined, ſit in a genteel eaſy poſture; do not ſtretch out your legs, or loll; put one hand in the boſom of your waiſtcoat, and let the other reſt eaſily upon your knee.

40. When you go from dinner, make a bow or curtſey.

Ch. 10. The Vision of Mirza.

ON the fifth day of the moon, which according to the cuſtom of my forefathers I always keep holy, after having waſhed myſelf, and offered up my morning devotions, I aſcended the high hill of *Bagdat*, in order to paſs the reſt of the day in meditation and prayer. As I was here airing myſelf on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and paſſing from one thought to another, Surely, ſaid I, man is but a ſhadow, and life a dream. Whilſt I was thus muſing, I caſt my eyes towards the ſummit of a rock that was not far from me, where I diſcovered one in the habit of a ſhepherd, with a muſical inſtrument in his hand. As I looked upon him, he applied it to his lips, and began to play. The ſound of it was exceeding ſweet, and wrought into a variety of tunes that were inexpreſſibly melodious, and altogether different from any thing I had ever heard: They put me in mind of thoſe heavenly airs that are played to the departed ſouls of good men, upon their firſt arrival in paradiſe, to wear out the impreſſions of the laſt agonies, and qualify them for the pleaſures of that happy place. My heart melted away in ſecret raptures. I had been often told that the rock before me was the haunt of a genius, and that ſeveral had been entertained with muſic who

had paſſed by it; but never heard that the muſician had before made himſelf viſible. When he had raiſed my thoughts, by thoſe tranſporting airs which he played, to taſte the pleaſures of his converſation, as I looked upon him like one aſtoniſhed, he beckoned to me, and by the waving of his hand directed me to approach the place where he ſat. I drew near with that reverence which is due to a ſuperior nature; and as my heart was entirely ſubdued by the captivating ſtrains I had heard, I fell down at his feet and wept. The genius ſmiled upon me with a look of a compaſſion and affability that familiariſed him to my imagination, and at once diſpelled all the fears and apprehenſions with which I approached him. He lifted me from the ground, and taking me by the hand, *Mirza*, ſaid he, I have heard thee in thy ſoliloquies; follow me. He then led me to the higheſt pinnacle of the rock; and placing me on the top of it, Caſt thy eyes eaſtward, ſaid he, and tell me what thou ſeeſt. I ſee, ſaid I, a huge valley, and a prodigious tide of water rolling through it. The valley that thou ſeeſt, ſaid he, is the vale of miſery; and the tide of water that thou ſeeſt, is part of the great tide of eternity. What is the reaſon, ſaid I, that the tide I ſee riſes out of a thick miſt at one end, and again loſes itſelf in a thick miſt at the other? What thou ſeeſt, ſaid he, is that portion of eternity which is called time, meaſured out by the ſun, and reaching from the beginning of the world to its conſummation. Examine now, ſaid he, this ſea that is thus bounded with darkneſs at both ends, and tell me what thou diſcovereſt in it. I ſee a bridge, ſaid I, ſtanding in the midſt of the tide. The bridge thou ſeeſt, ſaid he, is human life; conſider it attentively. Upon a more leiſurely ſurvey of it, I found that it conſiſted of threeſcore and ten entire arches, with ſeveral broken arches, which, added to thoſe that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge conſiſted at firſt of a thouſand arches;

arches; but that a great flood ſwept away the reſt, and left the bridge in the ruinous condition I now beheld it. But tell me further, ſaid he, what thou diſcovereſt on it. I ſee multitudes of people paſſing over it, ſaid I, and a black cloud hanging on each end of it. As I looked more attentively, I ſaw ſeveral of the paſſengers dropping through the bridge, into the great tide that flowed underneath it; and, upon farther examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the paſſengers no ſooner trod upon, but they fell through them into the tide, and immediately diſappeared. Theſe hidden pit-falls were ſet very thick at the entrance of the bridge, ſo that throngs of people no ſooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied and lay cloſer together towards the end of the arches that were entire. There were indeed ſome perſons, but their number was very ſmall, that continued a kind of hobbling march on the broken arches, but fell through, one after another, being quite tired and ſpent with ſo long a walk. I paſſed ſome time in the contemplation of this wonderful ſtructure, and the great variety of objects which it preſented. My heart was filled with a deep melancholy to ſee ſeveral dropping unexpectly in the midſt of mirth and jollity, and catching at every thing that ſtood by them to ſave themſelves. Some were looking up towards the heavens in a thoughtful poſture, and in the midſt of a ſpeculation ſtumbled and fell out of ſight. Multitudes were very buſy in the purſuit of bubbles that glittered in their eyes and danced before them; but often, when they thought themſelves within the reach of them, their footing failed, and down they ſunk. In this confuſion of objects, I obſerved ſome with ſcimitars in their hands, and others with urinals, who ran to and fro upon the bridge, thruſting ſeveral perſons on trap-doors which did not ſeem to lie in their way, and which they might have eſcaped had they not been

thus forced upon them. The genius, ſeeing me indulge myſelf in this melancholy proſpect, told me I had dwelt long enough upon it: Take thine eyes off the bridge, ſaid he, and tell me if thou yet ſeeſt any thing thou doſt not comprehend. Upon looking up, what mean, ſaid I, thoſe great flights of birds that are perpetually hovering about the bridge, and ſettling upon it from time to time? I ſee vultures, harpies, ravens, cormorants, and, among many other feathered creatures, ſeveral little winged boys, that perch in great numbers upon the middle arches. Theſe, ſaid the genius, are envy, avarice, ſuperſtition, deſpair, love, with the like cares and paſſions that infeſt human life. I here fetched a deep ſigh: Alas, ſaid I, man was made in vain! how is he given away to miſery and mortality! tortured in life, and ſwallowed up in death! The genius being moved with compaſſion towards me, bid me quit ſo uncomfortable a proſpect. Look no more, ſaid he, on man in the firſt ſtage of his exiſtence, in his ſetting out for eternity; but caſt thine eye on that thick miſt into which the tide bears the ſeveral generations of mortals that fall into it. I directed my ſight as I was ordered, and (whether or no the good genius ſtrengthened it with any ſupernatural force, or diſſipated part of the miſt that was before too thick for the eye to penetrate) I ſaw the valley opening at the farther end, and ſpreading forth into an immenſe ocean, that had a huge rock of adamant running through the midſt of it, and dividing it into two equal parts. The clouds ſtill reſted on one half of it, inſomuch that I could diſcover nothing in it: but the other appeared to me a vaſt ocean, planted with innumerable iſlands, that were covered with fruits and flowers, and interwoven with a thouſand little ſhining ſeas that ran among them. I could ſee perſons dreſſed in glorious habits, with garlands upon their heads, paſſing among the trees, lying down by the ſides of fountains, or reſting on beds of flowers; and could hear a confuſed harmony of ſinging birds, falling

ing waters, human voices, and muſical inſtruments. Gladneſs grew in me upon the diſcovery of ſo delightful a ſcene. I wiſhed for the wings of an eagle, that I might fly away to thoſe happy ſeats; but the genius told me there was no paſſage to them, except through the gates of death that I ſaw opening every moment upon the bridge. The iſlands, ſaid he, that lie ſo freſh and green before thee, and with which the whole face of the ocean appears ſpotted as far as thou canſt ſee, are more in number than the ſands on the ſea-ſhore; there are myriads of iſlands behind thoſe which thou here diſcovereſt, reaching farther than thine eye, or even thine imagination, can extend itſelf. Theſe are the manſions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are diſtributed among theſe ſeveral iſlands, which abound with pleaſures of different kinds and degrees, ſuitable to the reliſhes and perfections of thoſe who are ſettled in them; every iſland is a paradiſe, accommodated to its reſpective inhabitants. Are not theſe, O *Mirza*, habitations worth contending for? Does life appear miſerable, that gives thee opportunities of earning ſuch a reward? Is death to be feared, that will convey thee to ſo happy an exiſtence? think not man was made in vain who has ſuch an eternity reſerved for him. I gazed with inexpreſſible pleaſure on theſe happy iſlands. At length, ſaid I, ſhew me now, I beſeech thee, the ſecrets that lie hid under thoſe dark clouds which cover the ocean on the other ſide of the rock of adamant. The genius making me no anſwer, I turned about to addreſs myſelf to him a ſecond time; but I found that he had left me: I then turned again to the viſion which I had been ſo long contemplating; but inſtead of the rolling tide, the arched bridge, and the happy iſlands, I ſaw nothing but the long hollow valley of *Bagdat*, with oxen, ſheep, and camels, grazing upon the ſides of it.

This viſion or allegory is a beautiful picture of human

man life; and teaches us at once the vanity and uncertainty of the preſent life, and the untuterable and eternal pleaſures of the life which is to come.

Ch. 11. Spirits and Apparitions.

AT a diſtance from Sir Roger's houſe, among the ruins of an old abbey, there is a long walk of aged elms; which are ſhot up ſo very high, that, when one paſſes under them, the rocks and crows that reſt upon the tops of them ſeem to be cawing in another region. I am very much delighted with this ſort of noiſe, which I conſider as a kind of natural prayer to that Being who ſupplies the wants of his whole creation, and who, in the beautiful language of the Pſalms, feedeth the young ravens that call upon him. I like this retirement the better, becauſe of an ill report it lies under of being haunted; for which reaſon, as I have been told in the family, no living creature ever walks in it beſides the chaplain. My good friend the butler deſired me, with a very grave face, not to venter myſelf in it after ſun-ſet, for that one of the footmen had been almoſt frighted out of his wits by a ſpirit that appeared to him in the ſhape of a black horſe without an head; to which he added, that about a month ago, one of the maids coming late that way, with a pail of milk upon her head, heard ſuch a ruſtling among the buſhes, that ſhe let it fall. I was taking a walk in this place laſt night between the hours of nine and ten, and could not but fancy it one of the moſt proper ſcenes in the world for a ghoſt to appear in. The ruins of the abbey are ſcattered up and down on every ſide, and half covered with ivy and elder-buſhes, the harbours of ſeveral ſolitary birds which ſeldom make their appearance till the duſk of the evening. The place was formerly a church-yard, and has ſtill ſeveral marks in it of graves and burying-places. There is ſuch an echo among the old ruins and vaults, that, if you ſtamp but a little louder than ordinary, you hear the ſound repeated. At

At the ſame time the walk of elms, with the croaking of the ravens, which from time to time are heard from the tops of them, looks exceeding ſolemn and venerable. Theſe objects naturally raiſe ſerioufneſs and attention; and when night heightens the awfulneſs of the place, and pours out her ſupernumerary horrors upon every thing in it, I do not at all wonder that weak minds fill it with ſpectres and apparitions. Mr Locke, in his chapter of the aſſociation of ideas, has very curious remarks, to ſhew how, by the prejudice of education, one idea often introduces into the mind a whole ſet that bear no reſemblance to one another in the nature of things. Among ſeveral examples of this kind, he produces the following inſtance. "The ideas of goblins and ſprights have really no more to do with darkneſs than light; yet, let but a fooliſh maid inculcate theſe often on the mind of a child, and raiſe them there together, poſſibly he ſhall never be able to ſeparate them again ſo long as he lives; but darkneſs ſhall ever afterwards bring with it thoſe frightful ideas, and they ſhall be ſo joined, that he can no more bear the one than the other." As I was walking in this ſolitude, where the duſk of the evening conſpired with ſo many other occaſions of terror, I obſerved a cow grazing not far from me, which an imagination that was apt to ſtartle might eaſily have conſtrued into a black horſe without a head; and I dare ſay the poor footman loſt his wits upon ſome ſuch trivial occaſion. My friend Sir Roger has often told me, with a good deal of mirth, that, at his firſt coming to his eſtate, he found three parts of his houſe altogether uſeleſs; that the beſt room in it had the reputation of being haunted, and by that means was locked up; that noiſes had been heard in his long gallery, ſo that he could not get a ſervant to enter it after eight o'clock at night; that the door of one of the chambers was nailed up, becauſe there went a ſtory in the family that a butler had formerly hanged himſelf in it; and that his mother, who lived to a great age,

had

had ſhut up half the rooms in the houſe, in which either her huſband, a ſon, or a daughter, had died. The knight ſeeing his habitation reduced to ſo ſmall a compaſs, and himſelf in a manner ſhut out of his own houſe, upon the death of his mother, ordered all the apartments to be flung open, and exorciſed by his chaplain, who lay in every room one after another, and by that means diſſipated the fears which had ſo long reigned in the family.

I remember laſt winter there were ſeveral young girls of the neighbourhood ſitting about the fire with my landlady's daughters, and telling ſtories of ſpirits and apparitions. Upon my opening the door, the young women broke off their diſcourſe; but my landlady's daughters telling them that it was nobody but the gentleman (for that is the name which I go by in the neighbourhood as well as in the family) they went on without minding me. I ſeated myſelf by the candle that ſtood on a table at one end of the room; and pretending to read a book that I took out of my pocket, heard ſeveral dreadful ſtories of ghoſts as pale as aſhes, that had ſtood at the feet of a bed, or walked over a church-yard by moonlight; and of others that had been conjured into the *Red ſea*, for diſturbing people's reſt, and drawing their curtains at midnight; with many other old womens' fables of the like nature. As one ſpirit raiſed another, I obſerved, that, at the end of every ſtory, the whole company cloſed their ranks, and crowded about the fire. I took notice in particular of a little boy, who was ſo attentive to every ſtory, that I am miſtaken if he ventures to go to bed by himſelf theſe twelve months. Indeed they talked ſo long, that the imaginations of the whole aſſembly were manifeſtly crazed, and, I am ſure, will be the worſe for it as long as they live. I heard one of the girls, that had looked upon me over her ſhoulder, aſking the company how long I had been in the room, and whether I did not look paler than I uſed to do. This put me under ſome apprehenſions that I ſhould be forced to explain myſelf

myſelf if I did not retire; for which reaſon I took the candle in my hand, and went up into my chamber, not without wondering at this unaccountable weakneſs in reaſonable creatures, that they ſhould love to aſtoniſh and terrify one another. Were I a father, I ſhould take a partitular care to preſerve my children from theſe little horrours of imagination, which they are apt to contract when they are young, and are not able to ſhake off when they are in years. I have known a ſoldier, that has entered a breach, affrighted at his own ſhadow, and look pale upon a little ſcratching at his door, who the day before had marched up againſt a battery of cannon. There are inſtances of perſons, who have been terrified, even to diſtraction, at the figure of a tree, or the ſhaking of a bulruſh. The truth of it is, I look upon a ſound imagination as the greateſt bleſſing of life, next to a clear judgment and a good conſcience. In the mean time, ſince there are very few whoſe minds are not more or leſs ſubject to theſe dreadful thoughts and apprehenſions, we ought to arm ourſelves againſt them by the dictates of reaſon and religion; *to pull the old woman out of our hearts*, and extinguiſh thoſe impertinent notions which we imbibed at a time that we were not able to judge of their abſurdity.

Ch. 12. Lætitia and Daphne.

A Friend of mine has two daughters, whom I will call *Lætitia* and *Daphne*; the former is one of the greateſt beauties of the age in which ſhe lives, the latter no way remarkable for any charms in her perſon. Upon this one circumſtance of their outward form, the good and ill of their life ſeems to turn. *Lætitia* has not, from her very childhood, heard any thing elſe but commendations of her features and complexion; by which means ſhe is no other than nature made her, a very beautiful outſide. The conſciouſneſs of her charms has rendered her inſupportably vain and inſolent towards all who have

to

to do with her. *Daphne*, who was almoſt twenty before one civil thing had ever been ſaid to her, found herſelf obliged to acquire ſome accompliſhments to make up for the want of thoſe attractions which ſhe ſaw in her ſiſter. Poor *Daphne* was ſeldom ſubmitted to in a debate wherein ſhe was concerned; her diſcourſe had nothing to recommend it but the good ſenſe of it, and ſhe was always under a neceſſity to have very well conſidered what ſhe was to ſay before ſhe uttered it; while *Lætitia* was liſtened to with partiality, and approbation ſat in the countenances of thoſe ſhe converſed with before ſhe communicated what ſhe had to ſay. Theſe cauſes have produced ſuitable effects; and *Lætitia* is as inſipid a companion, as *Daphne* is an agreeable one. *Lætitia*, confident of favour, has ſtudied no arts to pleaſe; *Daphne*, deſpairing of any inclination towards her perſon, has depended only on her merit. *Lætitia* has always ſomething in her air that is ſullen, grave, and diſconſolate; *Daphne* has a countenance that appears cheerful, open, and unconcerned. A young gentleman ſaw *Lætitia* this winter at a play, and became her captive. His fortune was ſuch, that he wanted very little introduction to ſpeak his ſentiments to her father. The lover was admitted with the utmoſt freedom into the family; where a conſtrained behaviour, ſevere looks, and diſtant civilities, were the higheſt favours he could obtain of *Lætitia:* while *Daphne* uſed him with the good-humour, familiarity, and innocence of a ſiſter; inſomuch that he would often ſay to her, *Dear* Daphne, *wert thou but as handſome as* Lætitia.—She received ſuch language with that ingenuous and pleaſing mirth, which is natural to a woman without deſign. He ſtill ſighed in vain for *Lætitia*, but found certain relief in the agreeable converſation of *Daphne*. At length, heartily tired with the haughty impertinence of *Lætitia*, and charmed with repeated inſtances of good-humour he had obſerved in *Daphne*, he one day told the latter, that he had ſomething to ſay to her he

hoped

hoped ſhe would be pleaſed with.—*Daphne*, continued he, *I am in love with thee, and deſpiſe thy ſiſter ſincerely.* The manner of his declaring himſelf gave his miſtreſs occaſion for a very hearty laughter.——*Nay*, ſays he, *I knew you would laugh at me, but I'll aſk your father.* He did ſo: the father received his intelligence with no leſs joy than ſurpriſe; and was very glad he had now no care left but for his *beauty*, which he thought he could carry to market at his leiſure.

I do not know any thing that has pleaſed me ſo much a great while, as this conqueſt of my friend Daphne. All her acquaintance congratulate her upon her chance-medley, and laugh at that premeditating murderer her ſiſter. As it is an argument of a light mind to think the worſe of ourſelves for the imperfections of our perſons, it is equally below us to value ourſelves upon the advantages of them.

Ch. 12. A Turkish Tale.

THE laſt method which I propoſed in my Saturday's paper, for filling up thoſe empty ſpaces of life which are ſo tedious and burdenſome to idle people, is the employing ourſelves in the purſuit of knowledge. I remember Mr Boyle, ſpeaking of a certain mineral, tells us, that a man may conſume his whole life in the ſtudy of it, without arriving at the knowledge of all its qualities. The truth of it is, there is not a ſingle ſcience, or any branch of it, that might not furniſh a man with buſineſs for life, though it were much longer than it is. I ſhall not here engage on thoſe beaten ſubjects of the uſefulneſs of knowledge, nor of the pleaſure and perfection it gives the mind, nor on the methods of attaining it, nor recommend any particular branch of it, all which have been the topics of many other writers; but ſhall indulge myſelf in a ſpeculation that is more uncommon, and may therefore perhaps be more entertaining. I have before ſhewn how the unemployed parts of life appear long and tedious;

and ſhall here endeavour to ſhew how thoſe parts of life which are exerciſed in ſtudy, reading, and the purſuits of knowledge, are long, but not tedious; and by that means diſcover a method of lengthening our lives, and at the ſame time of turning all the parts of them to our advantage. There is a famous paſſage in the Alcoran, which looks as if Mahomet had been poſſeſſed of the notion we are now ſpeaking of. It is there ſaid, that the angel Gabriel took Mahomet out of his bed one morning to give him a ſight of all things in the ſeven heavens, in paradiſe, and in hell, which the prophet took a diſtinct view of; and, after having held ninety thouſand conferences with God, was brought back again to his bed. All this, ſays the Alcoran, was tranſacted in ſo ſmall a ſpace of time, that Mahomet at his return found his bed ſtill warm, and took up an earthen pitcher, (which was thrown down at the very inſtant that the angel Gabriel carried him away), before the water was all ſpilt.

There is a very pretty ſtory in the Turkiſh tales which relates to this paſſage of that famous impoſtor, and bears ſome affinity to the ſubject we are now upon. A Sultan of Egypt, who was an infidel, uſed to laugh at this circumſtance in Mahomet's life, as what was altogether impoſſible and abſurd: but converſing one day with a great doctor in the law, who had the gift of working miracles, the doctor told him he would quickly convince him of the truth of this paſſage in the hiſtory of Mahomet, if he would conſent to do what he ſhould deſire of him. Upon this the Sultan was directed to place himſelf by an huge tub of water: which he did accordingly; and as he ſtood by the tub amidſt a circle of his great men, the holy man bid him plunge his head into the water, and draw it up again: the King accordingly thruſt his head into the water, and at the ſame time found himſelf at the foot of a mountain on the ſea-ſhore. The King immediately began to rage againſt his doctor for this piece of treachery and witchcraft; but at length, knowing

knowing it was in vain to be angry, he ſet himſelf to think on proper methods for getting a livelihood in this ſtrange country: accordingly he applied himſelf to ſome people whom he ſaw at work in a neighbouring wood; theſe people conducted him to a town that ſtood at a little diſtance from the wood, where, after ſome adventures, he married a woman of great beauty and fortune. He lived with this woman ſo long, till he had by her ſeven ſons and three daughters: he was afterwards reduced to great want, and forced to think of plying in the ſtreets as a porter for his livelihood. One day, as he was walking alone by the ſea-ſide, being ſeized with many melancholy reflections upon his former and his preſent ſtate of life, which had raiſed a fit of devotion in him, he threw off his clothes with a deſign to waſh himſelf, according to the cuſtom of the Mahometans, before he ſaid his prayers. After his firſt plunge into the ſea, he no ſooner raiſed his head above the water, but he found himſelf ſtanding by the ſide of the tub, with the great men of his court about him, and the holy man at his ſide. He immediately upbraided his teacher for having ſent him upon ſuch a courſe of adventures, and betrayed him into ſo long a ſtate of miſery and ſervitude; but was wonderfully ſurpriſed when he heard that the ſtate he talked of was only a dream and deluſion; that he had not ſtirred from the place where he then ſtood; and that he had only dipped his head into the water, and immediately taken it out again. The Mahometan doctor took this occaſion of inſtructing the Sultan, that nothing was impoſſible with God; and that he, with whom a thouſand years are but as one day, can, if he pleaſes, make a ſingle day, nay, a ſingle moment, appear to any of his creatures as a thouſand years. I ſhall leave my reader to compare theſe eaſtern fables with the notion of the great philoſopher whom I have quoted in this paper; and ſhall only, by way of application, deſire him to conſider how we may extend life beyond its natural dimenſions, by ap-

plying ourſelves diligently to the purſuits of knowledge. The hours of a wiſe man are lengthened by his ideas, as thoſe of a fool are by his paſſions: the time of the one is long, becauſe he does not know what to do with it; ſo is that of the other, becauſe he diſtinguiſhes every moment of it with uſeful or amuſing thoughts; or, in other words, becauſe the one is always wiſhing it away, and the other always enjoying it. How different is the view of paſt life, in the man who is grown old in knowledge and wiſdom, from that of him who is grown old in ignorance and folly! The latter is like the owner of a barren country, that fills his eye with the proſpect of naked hills and plains, which produce nothing either profitable or ornamental; the other beholds a beautiful and ſpacious landſkip, divided into delightful gardens, green meadows, fruitful fields, and can ſcarce caſt his eye on a ſingle ſpot of his poſſeſſions that is not covered with ſome beautiful plant or flower.

Ch. 13. The Lady's Head-dress.

THere is not ſo variable a thing in nature as a lady's head-dreſs: within my own memory I have known it riſe and fall above thirty degrees. About ten years ago it ſhot up to a very great height, inſomuch that the female part of our ſpecies were much taller than the men. The women were of ſuch an enormous ſtature, that *we appeared as graſhoppers before them:* At preſent the whole ſex is in a manner dwarfed and ſhrunk into a race of beauties that ſeems almoſt another ſpecies. I remember ſeveral ladies, who were once very near ſeven feet high, that at preſent want ſome inches of five: How they came to be thus curtailed I cannot learn; whether the whole ſex be at preſent under any penance which we know nothing of, or whether they have caſt their head-dreſſes in order to ſurpriſe us with ſomething in that kind which ſhall be intirely new; or whether ſome of the talleſt of the ſex, being too cunning for the reſt, have contrived this

this method to make themſelves appear ſizeable, is ſtill a ſecret; though I find moſt are of opinion, they are at preſent like trees new lopped and pruned, that will certainly ſprout up and flouriſh with greater heads than before. For my own part, as I do not love to be inſulted by women who are taller than myſelf, I admire the ſex much more in their preſent humiliation, which has reduced them to their natural dimenſions, than when they had extended their perſons, and lengthened themſelves out into formidable and gigantic figures. I am not for adding to the beautiful edifices of nature, nor for raiſing any whimſical ſuperſtructure upon her plans: I muſt therefore repeat it, that I am highly pleaſed with the coiffure now in faſhion, and think it ſhews the good ſenſe which at preſent very much reigns among the valuable part of the ſex. One may obſerve, that women in all ages have taken more pains than men to adorn the outſide of their heads; and indeed I very much admire, that thoſe female architects, who raiſe ſuch wonderful ſtructures out of ribbands, lace, and wire, have not been recorded for their reſpective inventions. It is certain there have been as many orders in theſe kinds of buildings, as in thoſe which have been made of marble; ſometimes they riſe in the ſhape of a pyramid, ſometimes like a tower, and ſometimes like a ſteeple. In Juvenal's time, the building grew by ſeveral orders, and ſtories, as he has very humorouſly deſcribed it.

With curls on curls they build there heads before,
And mount it with a formidable tow'r:
A gianteſs ſhe ſeems: but look behind,
And then ſhe dwindles to the pigmy kind.

But I do not remember, in any part of my reading, that the head-dreſs aſpired to ſo great an extravagance as in the fourteenth century; when it was built up in a couple of cones or ſpires, which ſtood ſo exceſſively high on each ſide of the head, that a woman, who was but a pigmy without her head-dreſs, appeared like a

coloſſus upon putting it on. Monſieur Paradin ſays, "That theſe old-faſhioned fontanges roſe an ell above the head; that they were pointed like ſteeples; and had long looſe pieces of crape faſtened to the tops of them, which were curiouſly fringed, and hung down their backs like ſtreamers." The women might poſſibly have carried this Gothic building much higher, had not a monk, Thomas Conecte by name, attacked it with great zeal and reſolution. This holy man travelled from place to place to preach down this monſtruous commode; and ſucceeded ſo well in it, that as the magicians ſacrificed their books to the flames upon the preaching of an apoſtle, many of the women threw down their head-dreſſes in the middle of his ſermon, and made a bonfire of them within ſight of the pulpit. He was ſo renowned, as well for the ſanctity of his life as his manner of preaching, that he had often a congregation of twenty thouſand people; the men placing themſelves on the one ſide of his pulpit, and the women on the other, that appeared (to uſe the ſimilitude of an ingenious writer) like a foreſt of cedars with their heads reaching to the clouds. He ſo warmed and animated the people againſt this monſtrous ornament, that it lay under a kind of perſecution; and, whenever it appeared in public, was pelted down by the rabble, who flung ſtones at the perſons that wore it. But, notwithſtanding this prodigy vaniſhed while the preacher was among them, it began to appear again ſome months after his departure; or to tell it in Monſieur Paradin's own words, "The women that, like ſnails in a fright, had drawn in their horns, ſhot them out again as ſoon as the danger was over." This extravagance of the womens' head-dreſſes in that age, is taken notice of by Monſieur d'Argentré, in his hiſtory of Bretagne, and by other hiſtorians, as well as the perſon I have here quoted. It is uſually obſerved, that a good reign is the only proper time for making of laws againſt the exorbitance of power; in the ſame manner an exceſſive

ceſſive head-dreſs may be attacked the moſt effectually when the faſhion is againſt it. I do therefore recommend this paper to my female readers by way of prevention, I would deſire the fair ſex to conſider how impoſſible it is for them to add any thing that can be ornamental to what is already the maſter-piece of nature. The head has the moſt beautiful appearance, as well as the higheſt ſtation, in a human figure. Nature has laid out all her art in beautifying the face: ſhe has touched it with vermilion, planted in it a double row of ivory, made it the ſeat of ſmiles and bluſhes, lighted it up and enlivened it with the brightneſs of the eyes, hung it on each ſide with curious organs of ſenſe, given it airs and graces that cannot be deſcribed, and ſurrounded it with ſuch a flowing ſhade of hair as ſets all its beauties in the moſt agreeable light: I ſhort, ſhe ſeems to have deſigned the head as the cupola to the moſt glorious of her works; and when we load it with ſuch a pile of ſupernumerary ornaments, we deſtroy the ſymmetry off the human figure, and fooliſhly contrive to call of the eye from great and real beauties, to childiſh gewgaws, ribbands, and bonelace.

Ch. 14. A Satire upon Coquettes..

I Do not know whether to call the following letter a ſatire upon coquettes, or a repeſentation of their ſeveral fantaſtical accompliſhments, or what other title to give it; but as it is I ſhall communicate it to the public. It will ſufficiently explain its own intention, ſo that I ſhall give it my reader at length, without either preface or poſtſcript.

" Mr Spectator,

" Women are armed with fans as men with ſwords, and ſometimes do more execution with them. To the end therefore that ladies may be entire miſtreſſes of the weapon which they bear, I have erected an academy for the training up of young women in the *Exerciſe of the Fan*, according to the moſt faſhionable air

airs and motions that are now practiſed at court. The ladies who *carry* fans under me are drawn up twice a-day in my great hall, where they are inſtructed in the uſe of their arms, and *exerciſed* by the following words of command.

Handle your fans,
Unfurl your fans,
Diſcharge your fans,
Ground your fans,
Recover your fans,
Flutter your fans.

By the right obſervation of theſe few plain words of command, a woman of tolerable genius, who will apply herſelf diligently to her exerciſe for the ſpace of but one half-year, ſhall be able to give her fan all the graces that can poſſibly enter into that little modiſh machine. But to the end that my readers may form to themſelves a right notion of this *exerciſe*, I beg leave to explain it to them in all its parts. When my female regiment is drawn up in array, with every one her weapon in her hand, upon my giving the word to *handle their fans*, each of them ſhakes her fan at me with a ſmile, then gives her right-hand woman a tip upon the ſhoulder, then preſſes her lips with the extremity of her fan, then lets her arms fall in an eaſy motion, and ſtands in readineſs to receive the next word of command. All this is done with a cloſe fan, and is generally learned in the firſt week. The next motion is that of *unfurling the fan*, in which are comprehended ſeveral little flirts and vibrations, as alſo gradual and deliberate openings, with many voluntary fallings aſunder in the fan itſelf, that are ſeldom learned under a month's practice. This part of the *exerciſe* pleaſes the ſpectators more than any other, as it diſcovers on a ſudden an infinite number of Cupids, garlands, altars, birds, beaſts, rainbows, and the like agreeable figures, that diſplay themſelves to view whilſt every one in the regiment holds a picture in her hand. Upon my giving the word to *diſcharge their*

their fans, they give one general crack that may be heard at a conſiderable diſtance when the winds ſits fair. This is one of the moſt difficult parts of the *exerciſe*; but I have ſeveral ladies with me, who at their firſt entrance could not give a pop loud enough to be heard at the farther end of a room, who can now *diſcharge a fan* in ſuch a manner that it ſhall make a report like a pocket-piſtol. I have likewiſe taken care (in order to hinder young women from letting off their fans in wrong places or unſuitable occaſions) to ſhew upon what ſubject the crack of a fan may come properly in: I have likewiſe invented a fan, with which a girl of ſixteen, by the help of a little wind which is incloſed about one of the largeſt ſticks, can make as loud a crack as a woman of fifty with an ordinary fan. When the fans are thus *diſcharged*, the word of command in courſe is to *ground their fans*. This teaches a lady to quit her fan gracefully when ſhe throws it aſide, in order to take up a pack of cards, adjuſt a curl of hair, replace a falling pin, or apply herſelf to any other matter of importance. This part of the *exerciſe*, as it only conſiſts in toſſing a fan with an air upon a long table (which ſtands by for that purpoſe) may be learned in two days time, as well as in a twelvemonth. When my female regiment is thus diſarmed, I generally let them walk about the room for ſome time; when on a ſudden (like ladies that look upon their watches after a long viſit) they all of them haſten to their arms, catch them up in a hurry, and place themſelves in their proper ſtations, upon my calling out *Recover your fans*. This part of the *exerciſe* is not difficult, provided a woman applies her thoughts to it. The *fluttering of the fan* is the laſt, and indeed the maſter-piece of the whole *exerciſe*; but if a lady does not miſpend her time, ſhe may make herſelf miſtreſs of it in three months. I generally lay aſide the dog-days and the hot time of the ſummer, for the teaching this part of the *exerciſe*; for as ſoon as ever I pronounce *Flutter your fans*, the

the place is filled with ſo many zephyrs and gentle breezes as are very refreſhing in that ſeaſon of the year, though they might be dangerous to ladies of a tender conſtitution in any other. There is an infinite variety of motions to be made uſe of in the *flutter of a fan:* there is the angry flutter, the modeſt flutter, the timorous flutter, the confuſed flutter, the merry flutter, and amorous flutter. Not to be tedious, there is ſcarce any emotion of the mind which does not produce a ſuitable agitation in the fan; inſomuch, that if I only ſee the fan of a diſciplined lady, I know very well whether ſhe laughs, frowns, or bluſhes. I have ſeen a fan ſo very angry, that it would have been dangerous for the abſent lover who provoked it to have come within the wind of it; and at other times ſo very languiſhing, that I have been glad for the lady's ſake the lover was at a ſufficient diſtance from it. I need not add, that a fan is either a prude or coquette, according to the nature of the perſon who bears it. To conclude my letter, I muſt acquaint you, that I have from my own obſervations compiled a little treatiſe for the uſe of my ſcholars, intitled *The paſſion of the fan*, which I will communicate to you, if you think it may be of uſe to the public. I ſhall have a general review on Thurſday next; to which you ſhall be very welcome, if you will honour it with your preſence. *I am, &c.*

P. S. "I teach young gentlemen the whole art of gallanting a fan."

N. B. "I have ſeveral little plain fans made for this purpoſe, to avoid expence."

Ch. 15. The Hiſtory of an Old Queen, and a Young Country Girl.

ONCE upon a time there was a queen ſo old, ſo very old, that ſhe was bald and toothleſs; her head ſhook like an aſpen-leaf; ſhe could not ſee even with her ſpectacles, and the end of her noſe and chin met: ſhe was grown leſs by half than ſhe once had been; and

and ſo round and bent, that one would have thought ſhe had been crooked all the days of her life. A fairy, who had been preſent at her birth, came up to her, and ſaid, Will you grow young again? With all my heart, replied the queen; I would willingly give all my jewels, ſo that I might now be but twenty. We muſt then, replied the fairy, find ſomebody out to whom we may give your old age, and whoſe youth, health and vigour you ſhall take: on whom ſhall we beſtow your hundred years? The queen had ſomebody ſought for every where, who would be old, to make her become young again. At firſt came ſeveral beggars, who, to grow rich, were willing to grow old; but when they had ſeen the queen coughing, ſpitting, rattling in her throat, forced to live upon ſpoon-meat, frightful, dirty, ſtinking, doating, and in miſery, they would not have her load of years upon them, and rather choſe to beg and wear their rags. The next who came were ambitious people, to whom ſhe promiſed great honours and employments. Said they, as ſoon as they had ſet eyes upon her, We ſhall never dare ſhew ourſelves after we are once grown ſo deformed and frightful. At length came a young country girl, whoſe name was Damaris, and who in exchange for her youth aſked the crown. At firſt the queen was angry, but in vain, for ſhe was reſolved at any price to grow young again. Let us divide the kingdom, ſaid ſhe to Damaris; I will retain one half, and you ſhall poſſeſs the other; and certainly that muſt content you, who are but a poor country girl. It will not content me, replied Damaris, I will have all or none: either reſign your kingdom, or I will keep my ruddy complexion, with my condition, and you ſhall keep your hundred years, and as many wrinkles, with death at your heels. "But ſhould I conſent to it," cried the queen, "what can I do without a kingdom?" You would do as I do, replied the girl; you would laugh, ſing, and dance. And immediately ſhe fell to laughing, ſinging, and dancing. The queen,

the place is filled with ſo many zephyrs and gentle breezes as are very refreſhing in that ſeaſon of the year, though they might be dangerous to ladies of a tender conſtitution in any other. There is an infinite variety of motions to be made uſe of in the *flutter of a fan:* there is the angry flutter, the modeſt flutter, the timorous flutter, the confuſed flutter, the merry flutter, and amorous flutter. Not to be tedious, there is ſcarce any emotion of the mind which does not produce a ſuitable agitation in the fan; inſomuch, that if I only ſee the fan of a diſciplined lady, I know very well whether ſhe laughs, frowns, or bluſhes. I have ſeen a fan ſo very angry, that it would have been dangerous for the abſent lover who provoked it to have come within the wind of it; and at other times ſo very languiſhing, that I have been glad for the lady's ſake the lover was at a ſufficient diſtance from it. I need not add, that a fan is either a prude or coquette, according to the nature of the perſon who bears it. To conclude my letter, I muſt acquaint you, that I have from my own obſervations compiled a little treatiſe for the uſe of my ſcholars, intitled *The paſſion of the fan*, which I will communicate to you, if you think it may be of uſe to the public. I ſhall have a general review on Thurſday next; to which you ſhall be very welcome, if you will honour it with your preſence. *I am, &c.*

P. S. "I teach young gentlemen the whole art of gallanting a fan."

N. B. "I have ſeveral little plain fans made for this purpoſe, to avoid expence."

Ch. 15. The Hiſtory of an Old Queen, and a Young Country Girl.

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queen, who was far from being able to do ſuch a thing, aſked her, how ſhe would behave herſelf in her ſtation; you are neither uſed to be old, nor to reign. "No matter," anſwered Damaris, "but I would gladly try, for I have always heard that it was a fine thing to be a queen." Whilſt they were thus diſcourſing, the fairy came in; who ſaid to the wench, Will you put yourſelf prentice to the buſineſs of an old queen, to ſee how you like it? "With all my heart," cried the girl; and immediately wrinkles covered her forehead, her hair grew white, and her temper became ſour and paſſionate, her head ſhook, her teeth dropped out, and ſhe already appeared a woman of a hundred years old. The fairy opened a little box, and took out of it a crowd of officers and courtiers, richly clad, and who grew up as faſt as they came out, and paid their duties to the new queen. A feaſt is ſerved up on the table: but ſhe has loſt her ſtomach; ſhe cannot chew; ſhe is aſhamed and aſtoniſhed; ſhe knows not what to ſay or do; her cough is ready to choak her; ſhe ſpits on her chin; and ſhe has a ſnotty drop hanging at her noſe, which ſhe wipes off with her ſleeve. She views herſelf in the looking-glaſs, and finds herſelf grown uglier than an ape. Mean while the true queen was in a corner of the room, where ſhe ſmiled, and began to grow young; her hair and her teeth grew again, her complexion became freſh and ruddy, and by degrees ſhe ſtreightned; but ſhe was dirty, her petticoats ſhort, and ſeemed to have been dragged through the aſhes: ſhe was not accuſtomed to ſuch an equipage; and the guards, taking her for a dirty ſcullion-wench, were about to drive her out of the palace. Then Damaris ſaid, "You ſeem confounded at the change, and ſo am I too; take back your crown, give me my peaſant's dreſs." Immediately the queen grew old again, and Damaris young. Scarce was the change made when both repented of it; but in vain, for the fairy ordered that they ſhould remain in their own ſtates their whole lifetime. The queen

queen daily wept: ſcarce did ſhe ever feel the leaſt pain, but ſhe would cry, "Alas! if I was Damaris now, I ſhould live in a thatched hut, upon cheſnuts perhaps; but then I ſhould dance with the ſhepherds under the ſhady elms, by the ſound of the flute. Of what uſe is a downy bed to me, ſince I cannot reſt in it? nor can all thoſe around me aſſwage my pains." Fretting added to her ſickneſs, which twelve phyſicians, who perpetually ſurrounded her, increaſed; and at the end of two months ſhe died. Damaris was dancing with her companions upon the banks of a cryſtal ſtream, when the news of the queen's death was brought; then ſhe was ſenſible that ſhe had more good fortune in loſing, than wiſdom in chuſing the royalty. Some time after, the fairy came to Damaris, and gave her the choice of three huſbands: one of them old, fretful, diſagreeable, jealous, and cruel; but rich, powerful, and a lord, who neither night nor day would ſuffer her to ſtir out of his ſight. The ſecond, handſome, genteel, lovely, good-humoured, and of a noble origin; but poor, and unfortunate in all his undertakings. The laſt a peaſant, like herſelf, neither handſome nor ugly; who would love her, but not be over-fond, and who would be neither rich nor poor. The girl knew not which of the three to chuſe; for ſhe naturally loved fine clothes, equipage, and titles. But the fairy ſaid, Go, you are a fool; did you ſee that ſhepherd? he is your man. The firſt will be too fond of you, and you would love the ſecond too well, ſo that you would be miſerable with either of them; be ſatisfied that the third will not beat you: You had much better dance upon the graſs and turf, than in a palace; and be plain Damaris in the country, than a great unhappy lady: do not long after greatneſs; and you will live happily all your life-time with your ſhepherd.

Ch. 16. The Story of LITTLE GEORGE.

AS a number of boys were diverting themſelves

with play, they were interrupted by a wrinkled old woman, at whom ſome were frightened and run away, whilſt others ridiculed and called her old witch. The biggeſt of them, whoſe name was *Henry*, had been taught to reſpect her; and *Little George*, who was the youngeſt, laid hold of *Henry*'s hand for protection, as he had always been his particular friend. This old woman was a fairy, and named *Inſtruction*: and, bidding *Henry* and *Little George* take heart, ſhe invited them to her caſtle, where ſhe promiſed to make them as happy as the day was long. The caſtle was an ancient, venerable building, and the path to it very much beſet with briars. Being arrived, the old woman put a large key, whereon was engraven ſeveral ſtrange words, into the door, which opened immediately, and admitted them into a large hall. Then they ſat down to a pretty collection of plumb-cakes, biſcuits, and ſweetmeats, which were brought in by four beautiful damſels, called *Innocence*, *Health*, *Mirth*, and *Good-humour*. The hall was ſupported by pillars of adamant, between which were niches with ſtatues in them. The principal one was *Truth*; it ſeemed to be of one entire diamond, and repreſented a beautiful woman. The fairy having touched her with a wand, ſhe ſtepped down from the pedeſtal; and, addreſſing *Little George*, gave him ſome wholeſome admonitions, but particulary againſt telling lies. She then preſented him with a little catechiſm bound in ſilver enamelled, a pocket-bible with ruby claſps, and a ſmall looking-glaſs in a gold caſe: "Theſe books, ſays ſhe, will teach you how to be good, great, and happy; and whenever you look into the glaſs, if you continue true to me, you will behold yourſelf in your own natural ſhape; whereas, if you ſee yourſelf like ſome monſter, ſhudder to think that you have departed from mine into the ways of *Falſhood*. In this caſe call aloud upon me, and ceaſe not till I come to your aſſiſtance." So ſaying, ſhe withdrew to her former ſtation. Then four others which ſtood on each ſide,

being

being touched by the fairy's wand, came down towards him. The firſt was a young woman, dreſſed in a ſnow-white robe, who changed colour every minute. She advanced ſlowly, and accoſted him, in a very low voice, as follows:—"My name is *Modeſty*; you will find the advice and aſſiſtance I ſhall now offer you very neceſſary in your progreſs to the top of this caſtle. Above all things, fear *Diſgrace*, which is a filthy puddle in this neighbourhood. Beware of the enchantreſs *Flattery*, who will offer you a pleaſant cup. As perhaps you muſt taſte thereof, take this noſegay; by ſmelling which, your head will be preſerved from turning, and your ſenſes from ſtupifying. Smelling this noſegay will alſo ſecure you againſt the magician *Pride*, who will attempt either to effect your fall into the pool of *Diſgrace*, or puff you up to ſo monſtrous a ſize that you will not be able to paſs through the narrow ways which lead to true *Honour*." *Little George*, with many thanks, took the noſegay, and put it into his boſom. *Natural Affection* approached next. She wore rings on every finger, which had been given her by friends and relations. "Dear *George*, ſays ſhe, I love you for the ſake of your parents and friends, whoſe pictures are painted on this little enamelled box. It is gifted by a fairy. Take it, and whenever you are in doubt how to act, look upon the paintings, and as your friends ſeem to ſmile or frown, you may judge whether your conduct be right or wrong." Then *Good-Temper* preſented herſelf before our little hero. She was made entirely of ſugar, but as fine and as clear as chryſtal. She gave him a ſmall phial, filled with a particular kind of honey and oil. With this ſhe charged him to touch his lips every morning; by which means he would be enabled to refrain from ſaying any thing peeviſh, or tending to breed quarrels. The laſt figure was *Diligence*, dreſſed like a huntreſs, and remarkable for nimbleneſs. She ſprung to *George*; and fixing two wings on his ſhoulders, "Theſe, ſaid ſhe, will be of great ſervice to

you by-and-by; but, as they will droop whenever the old witch *Lazineſs* comes near, (who would change you into a dormouſe) you muſt gently run this golden ſpur into your ſide, on which they will immediately reſumé their vigour." *Little George* and *Henry* were then conducted by the good old fairy into a ſmall neat room, where they went to bed. In the morning *Henry* was up and dreſt before *George* awoke; whereupon *Henry* touched his ſide with the ſpur, which made him jump up in an inſtant all alive and merry. Preſently after, as he was buſily employed with the preſents he had received, in ſtept a ſober-looking man, named *Application*, who offered *George* a ſtaff, without which he would not be able to make ſure footing; but *George* diſregarded what he ſaid, and flew away to a large ſtair-caſe, where he ſaw a great many little folks like himſelf going up. He ſtretched his wings, and made ſeveral attempts to attain the top; but when he thought he had reached it, he conſtantly ſlid back, as if upon ſloping ice, to the bottom. Thoſe boys who had ſucceeded laughed at him; at which he was ſo mortified, that he could not help crying; and what aggravated his misfortune was, upon looking at his box, to ſee his parents and friends frowning and very angry with him. In this dilemma, his friend *Henry* kindly gave him the violets, phial, and ſtaff, by the proper uſe of all which *Little George* was enabled to get to the top. And now a variety of rooms opened to his view, every one of which had delightful proſpects. One long gallery was hung with pictures, that repreſented a thouſand agreeable ſtories. It was called the Gallery of Fiction, and was chiefly allotted to *Poetry*. Next *Little George* entered the apartment of Hiſtory, which, though not ſo gay, deſerved examination better than the former. The maſter of it was very good-natured, and ready to ſatisfy our little hero in any inquiries; ſo that he was here at once both improved and delighted. A window, however, ſtanding open, that overlooked a delightful play-field,

Little

Little George could not help caſting a longing eye upon it. At this minute the fairy *Inſtruction* appeared, and with a ſmiling look ſpoke to him as follows: "I know your thoughts, my dear, and am willing to indulge you in every thing that is reaſonable. I give you leave to go home to divert yourſelf with your friends; but that you may return ſafely, take this key, which you ſee is now bright, and has letters upon it. Be ſure you rub it every morning, and keep it bright, ſo that the letters may be read; and then you will meet with a hearty welcome when you return to this happy ſeat of learning; but take notice, if you let the key grow ruſty, you will be in the utmoſt danger of falling into diſgrace." She had ſcarcely done ſpeaking, before there was a loud cry of, "The holidays are come! The holidays are come!" Immediately a number of little cherubims appeared in the air, crowned with garlands; and away with them flew *Little George*, but unluckily in his haſte left both the ſtaff and the ſpur behind him. His friends were extremely glad to ſee him, and liſtened with delight to his account of the ſurpriſing things he had ſeen. *Little George*, however, gave himſelf up ſo much to play, that he ſoon forgot his key; nay, when he was one day put in mind of it by ſeeing *Henry* very buſy in brightening his, he called him a ſtupid, moping boy, and bid him come to play, for it was time and time enough yet to do that ſlaviſh work. But *Henry* refuſed, till he had cleaned his key; for he was a ſteady and diligent boy, and knew the bad conſequences of omitting to rub the key though but for a ſingle day. *Little George*, alſo, to his great ſorrow, was ſoon convinced of the ſame; for the time ſlipt away apace, and the laſt of the holidays being at hand, he tried and tried to ſtretch out his wings; but alas! they drooped, and he now found, and lamented, the want of his ſpur. Poor *George* could not think of any means by which he ſhould return to the old fairy. At length, however, he met with unlooked-for aſſiſtance: a

cloud hung almoſt over his head, which he feared would every minute burſt in thunder; when out of it flew a black eagle, who ſeized him in her talons, and in a moment carried him to the gates of the *Caſtle* of *Inſtruction*. It is true, *Little George* was at the Caſtle; but how could he get in? He looked at his key, but had the mortification to find that ruſtier than ever. This threw him into the deepeſt trouble, and gave him a thorough ſight of his folly; and he beheld many of his companions, and his friend *Henry* among the foremoſt, fly over his head with their poliſhed keys, and received with joyful acclamations into the apartments. Stung to the quick at his own ſituation, he wept bitterly; and at length, in honeſt diſtreſs, cried out, "*O Truth! Truth!* come to my help;—I have been very idle, but I am very ſorry:—*Truth! Truth!* come to my help." He fainted away with terror as he ſpoke; but when he recovered, found himſelf within the Caſtle, though a little ſtiff and ſore with ſome rough methods that had been uſed to bring him to himſelf. *Truth* and *Forgiveneſs* then put him under the care of *Amendment*, who promiſed never to forſake him till he got to the top of the Caſtle. As he was going on, he found himſelf ſtruck a pretty hard blow by an angry-looking man; but, it being only to return him his ſtaff and ſpur, *George* thanked him for his care and correction. *Little George* doubled his ſpeed, to make up for his loſt time. Indeed, he was ſo eager, that he ſoon overtook his companions; and, when he came up with his old friend *Henry*, it is impoſſible to tell how glad they were to meet with one another again. "My dear *George*, ſaid *Henry*, I rejoiced to ſee you under the care of *Amendment*, by whoſe direction I knew you would be able to overcome all difficulties." "Ah, dear *Henry*, anſwered *George*, what I have ſuffered for my idleneſs and folly will, I am ſure, keep me from being guilty of the ſame again." And now being arrived at thoſe wonderful rooms they had juſt had a view of before the holidays, they were immediately

mediately admitted. The fairy *Inſtruction* appeared, bid them welcome, and kiſſed them. Then preſenting them with a moſt curious cabinet of pearl, ſpoke as follows: "As you are now going to ſearch into the ineſtimable treaſures of theſe apartments, you will have need of this cabinet. It is called the *Cabinet of Memory*, and contains an innumerable variety of boxes and drawers. They have this peculiar property: If you ſtore them with things that are valuable, the more you put in, the more they will hold; but, if you ſtuff them with traſh, they will ſoon become clogged, and full of cobwebs. Mind the advice I give you; for it is your own good I wiſh you to promote. Farewel!" The fairy ſpoke theſe laſt words in ſo affectionate a manner, as drew tears into *Henry*'s and *Little George*'s eyes; and, falling on their knees, they kiſſed her hand, and gave her the thanks of hearts overflowing with gratitude. She gently raiſed them up, and, kiſſing them once more, left them to purſue their ſtudies. *Little George* and *Henry* immediately began to examine the curioſities, books, *&c.* and were every now and then calling out, to let one another know when they found any thing more remarkable than ordinary, which they placed very carefully in their *Cabinet* of *Memory*. In this delightful as well as profitable manner they paſſed from room to room, each one being a ſtep higher than the former, till at laſt they entered the *Temple* of *Honour* at the top. The inſide was ſtudded with numberleſs precious gems, every one of which ſhone like a ſun; and the outſide conſiſted of the moſt tranſparent cryſtal, that dazzled the eyes of all beholders. It commanded a boundleſs proſpect; and though it was ſo high as to be ſeen in all parts by every body, yet very few were able to come near it; for there was but one way, even that pointed out to *Little George* by the good old fairy *Inſtruction*. In this bleſſed abode, which the above is but a feeble deſcription of, *Little George* and *Henry* paſſed their days, happy in themſelves,

boaſted

boaſted of by their friends, and admired by the whole world beſides.

Ch. 17. THE HERMIT. By Dr *Parnell.*

FAR in a wild unknown to public view,
From youth to age a rev'rend hermit grew;
The moſs his bed, the cave his humble cell,
His food the fruits, his drink the cryſtal well:
Remote from man, with God he paſs'd the days;
Pray'er all his bus'neſs, all his pleaſure praiſe.
A life ſo ſacred, ſuch ſerene repoſe,
Seem'd heav'n itſelf, till one ſuggeſtion roſe:
That vice ſhould triumph,—virtue vice obey,—
This ſprung ſome doubt of Providence's ſway:
His hopes no more a certain proſpect boaſt,
And all the tenour of his ſoul is loſt:
So when a ſmooth expanſe receives impreſt
Calm nature's image on its wat'ry breaſt,
Down bend the banks, the trees depending grow,
And ſkies beneath with anſw'ring colours glow;
But if a ſtone the gentle ſea divide,
Swift ruffling circles curl on ev'ry ſide,
And glimmering fragments of a broken ſun,
Bank, trees, and ſkies, in thick diſorder run.
To clear this doubt, to know the world by ſight,
To find if books, or ſwains report it right;
(For yet by ſwains alone the world he knew,
Whoſe feet came wand'ring o'er the nightly dew)
He quits his cell: the pilgrim-ſtaff he bore,
And fix'd the ſcallop in his hat before:
Then with the ſun a riſing journey went,
Sedate to think, and watching each event.
The morn was waſted in the pathleſs graſs,
And long and loneſome was the wild to paſs:
But when the ſouthern ſun had warm'd the day,
A youth came poſting o'er a croſſing way;
His raiment decent, his complexion fair,
And ſoft in graceful ringlets wav'd his hair.

Then

Then near approaching, "Father, hail!" he cry'd;
And "Hail, my ſon!" the rev'rend ſire reply'd.
Words follow'd words, from queſtion anſwer flow'd,
And talk of various kind deceiv'd the road;
Till each with other pleas'd, and loth to part,
While in their age they differ, join in heart:
Thus ſtands an aged elm in ivy bound,
Thus youthful ivy claſps an elm around.
Now ſunk the ſun; the cloſing hour of day
Came onward, mantled o'er with ſober gray;
Nature in ſilence bid the world repoſe:
When near the road a ſtately palace roſe:
There by the moon thro' ranks of trees they paſs,
Whoſe verdure crown'd their ſloping ſides of graſs.
It chanc'd, the noble maſter of the dome
Still made his houſe the wand'ring ſtranger's home;
Yet ſtill the kindneſs, from a thirſt of praiſe,
Prov'd the vain flouriſh of expenſive eaſe.
The pair arrive; the liv'ry'd ſervants wait;
Their lord receives them at the pompous gate:
The table groans with coſtly piles of food,
And all is more than hoſpitably good.
Then led to reſt, the day's long toil they drown,
Deep ſunk in ſleep, and ſilk, and heaps of down.
At length 'tis morn, and at the dawn of day
Along the wide canals the Zephyrs play:
Freſh o'er the gay parterres the breezes creep,
And ſhake the neighbouring wood to baniſh ſleep.
Up riſe the gueſts, obedient to the call:
An early banquet deck'd the ſplendid hall;
Rich luſcious wine a golden goblet grac'd,
Which the kind maſter forc'd the gueſts to taſte.
Then pleas'd and thankful from the porch they go;
And, but the landlord, none had cauſe of wo:
His cup was vaniſh'd; for in ſecret guiſe
The younger gueſt purloin'd the glitt'ring prize.
As one who ſpies a ſerpent in his way,
Gliſt'ning and baſking in the ſummer ray,

Diſ-

Diſorder'd ſtops to ſhun the danger near,
Then walks with faintneſs on, and looks with fear:
So ſeem'd the ſire; when far upon the road,
The ſhining ſpoil his wily partner ſhow'd.
He ſtopp'd with ſilence, walk'd with trembling heart,
And much he wiſh'd, but dur'd not aſk to part:
Murm'ring he lifts his eyes, and thinks it hard,
That generous actions meet a baſe reward.
While thus they paſs, the ſun his glory ſhrouds,
The changing ſkies hang out their ſable clouds;
A ſound in air preſag'd approaching rain,
And beaſts to covert ſend acroſs the plain.
Warn'd by the ſigns, the wand'ring pair retreat,
To ſeek for ſhelter at a neighb'ring ſeat.
'Twas built with turrets on a riſing ground,
And ſtrong, and large, and unimprov'd around;
Its owner's temper, tim'rous and ſevere,
Unkind and griping, caus'd a deſart there.
As near the miſer's heavy door they drew,
Fierce riſing guſts with ſudden fury blew:
The nimble lightning mix'd with ſhow'rs began,
And o'er their heads loud-rolling thunder ran.
Here long they knock; but knock or call in vain,
Driv'n by the wind, and batter'd by the rain.
At length ſome pity warm'd the maſter's breaſt,
('Twas then his threſhold firſt receiv'd a gueſt)
Slow creaking turns the door with jealous care,
And half he welcomes in the ſhiv'ring pair:
One frugal faggot lights the naked walls,
And nature's fervour thro' their limbs recalls:
Bread of the coarſeſt ſort, with eager wine,
(Each hardly granted) ſerv'd them both to dine;
And when the tempeſt firſt appear'd to ceaſe,
A ready warning bid them part in peace.
With ſtill remark the pond'ring Hermit view'd,
In one ſo rich, a life ſo poor and rude.
And why ſhould ſuch (within himſelf he cry'd)
Lock the loſt wealth a thouſand want beſide?

But

But what new marks of wonder ſoon took place,
In ev'ry ſettling feature of his face!
When, from his veſt, the young companion bore
That cup *the generous landlord own'd before,*
And paid profuſely, with the precious bowl,
The ſtinted kindneſs of this churliſh ſoul.
But now the clouds in airy tumult fly,
The ſun emerging opes an azure ſky;
A freſher green the ſmiling leaves diſplay,
And, glitt'ring as they tremble, cheer the day;
The weather courts them from the poor retreat,
And the glad maſter bolts the wary gate.
While hence they walk, the Pilgrim's boſom wrought
With all the travail of uncertain thought:
His partners acts without their cauſe appear;
'Twas there a vice, and ſeem'd a madneſs here:
Deteſting that, and pitying this, he goes,
Loſt and confounded with the various ſhows.
Now night's dim ſhades again involve the ſky;
Again the wand'rers want a place to lie;
Again they ſearch, and find a lodging nigh.
The ſoil improv'd around, the manſion neat,
And neither poorly low nor idly great;
It ſeem'd to ſpeak its maſter's turn of mind,
Content, and not for praiſe, but virtue, kind.
Hither the walkers turn with weary feet;
Then bleſs the manſion, and the maſter greet:
Their greeting fair, beſtow'd with modeſt guiſe,
The courteous maſter hears, and thus replies:
Without a vain, without a grudging heart,
To him who gives us all I yield a part;
From him you come, for him accept it here,
A frank and ſober, more than coſtly cheer.
He ſpoke, and bid the welcome table ſpread:
Then talk'd of virtue till the time of bed;
When the grave houſhold round his hall repair,
Warn'd by a bell, and cloſe the hours with pray'r.
At length the world, renew'd by calm repoſe,
Was ſtrong for toil; the dappled morn aroſe.

Before

Before the pilgrims part, the younger crept
Near the clos'd cradle where an infant ſlept,
And writh'd his neck: the landlord's little pride,
(O ſtrange return!) grew black, and gaſp'd, and dy'd.
Horror of horrors! what! his only ſon!
How look'd our hermit when the fact was done?
Not hell, tho' hell's black jaws in ſunder part,
And breathe blue fire, could more aſſault his heart.
Confus'd, and ſtruck with ſilence at the deed,
He flies; but trembling, fails to fly with ſpeed.
His ſteps the youth purſues; the country lay
Perplex'd with roads; a ſervant ſhow'd the way:
A river croſs'd the path; the paſſage o'er
Was nice to find; the ſervant trode before;
Long arms of oaks an open bridge ſupply'd,
And deep the waves beneath the bending glide.
The youth, who ſeem'd to watch a time to ſin,
Approach'd the careleſs guide, and thruſt him in:
Plunging he falls, and riſing liſts his head;
Then flaſhing turns, and ſinks among the dead.
Wild ſparkling rage inflames the father's eyes;
He burſts the bands of fear, and madly cries,
Deteſted wretch——But ſcarce his ſpeech began,
When the ſtrange partner ſeem'd no longer man:
His youthful face grew more ſerenely ſweet;
His robe turn'd white, and flow'd upon his feet;
Fair rounds of radiant points inveſt his hair;
Celeſtial odours breathe thro' purpled air;
And wings, whoſe colours glitt'red on the day,
Wide at his back their gradual plumes diſplay.
The form etherial burſts upon his ſight,
And moves in all the majeſty of light.
Though loud at firſt the pilgrim's paſſion grew,
Sudden he gaz'd, and wiſt not what to do;
Surpriſe in ſecret chains his words ſuſpends,
And in a calm his ſettling temper ends.
But ſilence here the beauteous angel broke,
(The voice of muſic raviſh'd as he ſpoke).

Thy

Thy pray'r, thy praiſe, thy life to vice unknown,
In ſweet memorial riſe before the throne:
Theſe charms ſucceſs in our bright region find,
And force an angel down to calm thy mind:
For this commiſſion'd, I forſook the ſky—
Nay, ceaſe to kneel—Thy fellow ſervant I.
Then know the truth of government divine,
And let theſe ſcruples be no longer thine.
The Maker juſtly claims that world he made,
In this the right of providence is laid:
Its ſacred majeſty thro' all depends
On uſing ſecond means to work his ends:
'Tis thus, withdrawn in ſtate from human eye,
The Pow'r exerts his attributes on high;
Your actions uſes, nor controuls your will;
And bids the doubting ſons of men be ſtill.
What ſtrange events can ſtrike with more ſurpriſe,
Than thoſe which lately ſtruck thy wond'ring eyes?
Yet taught by theſe, confeſs th' Almighty juſt;
And where you can't unriddle, learn to truſt!
The great, vain man, *who far'd on coſtly food,*
Whoſe life was too luxurious to be good;
Who made his iv'ry ſtands with goblets ſhine,
And forc'd his gueſts to morning draughts of wine;
Has, with the cup, the graceleſs cuſtom loſt,
And ſtill he welcomes, but with leſs of coſt.
The mean, ſuſpicious wretch, *whoſe bolted door,*
Ne'er mov'd in duty to the wand'ring poor;
With him I left the cup, to teach his mind,
That heav'n can bleſs, if mortals will be kind.
Conſcious of wanting worth, he views the bowl,
And feels compaſſion touch his grateful ſoul.
Thus artiſts melt the ſullen ore of lead,
With heaping coals of fire upon its head;
In the kind warmth the metal learns to glow;
And, looſe from droſs, the ſilver runs below.
Long had our pious Friend *in virtue trod,*
But now the child half wean'd his heart from God;

(Child of his age) for him he liv'd in pain,
And meaſur'd back his ſteps to earth again.
To what exceſſes had his dotage run?
But God, to ſave the father, took the ſon.
To all but thee, in fits he ſeem'd to go,
(And 'twas my miniſtry to deal the blow,)
The poor fond parent, humbled in the duſt,
Now owns in tears the puniſhment was juſt.
But how had all his fortune felt a wreck,
Had that falſe ſervant ſped in ſafety back!
This night, his treaſur'd heaps he meant to ſteal,
And what a fund of charity would fail!
Thus heav'n inſtructs thy mind: this trial o'er,
Depart in peace, reſign, and ſin no more.
On ſounding pinions here the youth withdrew:
The ſage ſtood wond'ring as the Seraph flew.
Thus look'd Eliſha, when, to mount on high,
His maſter took the chariot of the ſky:
The fiery pomp aſcending left the view;
The prophet gaz'd, and wiſh'd to follow too.
The bending hermit here a prayer begun,
Lord! as in heaven, on earth thy will be done;
Then gladly turning, ſought his ancient place,
And paſs'd a life of picty and peace.

PART IV.

A plain and comprehenſive View of the Pronunciation of the beſt Speakers in London; adapted more eſpecially to the uſe of Schools at a diſtance from London.

INTRODUCTION.

WHAT are the Letters of the Alphabet called? Six of them are called *vowels*; viz. *a, e, i, o, u, y:* The other twenty are called *conſonants.*

What is a vowel? A vowel is a letter which makes

a

a complete and diſtinct ſound by itſelf; as *a*, *e*.

What is a conſonant? A conſonant is a letter which does not make a complete and diſtinct ſound without a vowel either before it or after it; as *bee*, or *em*.

What is a diphthong? A diphthong is two vowels in the ſame ſyllable; as *ai* in *faint-ly* †.

Ch. 1. Sounds *of* Consonants.

B Never varies its ſound.

" *C* ſounds ſoft before *e*, *i*, or *y*; and hard when " not before *e*, *i*, or *y* *."

C ſounds hard, that is as *k*, in the names *Cedron* and *Aceldama*; alſo in *ſceptic*, which is often and much better ſpelt *ſkeptic*.—*C* ſounds as *ſh* before *i* and another vowel; as in *gracious*, *ſocial*, *Phocion*.

D never varies its ſound.

F never changes its ſound, except in *of*; where it ſounds often, improperly, as *v*.

" *G* ſounds ſoft before *e*, *i*, or *y*; and hard when " not before *e*, *i*, or *y*."

G ſounds hard in the following words, though before *e*, *i*, or *y*—*Gear geeſe geld gelding gelt gibberiſh gewgaws gibboſity gibbous giddy gift gig giggle gild gilder gills gilt gimlet gimp gird girdle girl girliſh girt girth give gizzard ſwagger ſtagger begirt craggy dreggy foggy together altogether noggin anger piggin eager finger linger meager tiger monger begin dagger target drugget rugged ragged.*—Alſo in many proper names; as, *Gertrude*, *Gethſemane*, *Gilead*, *Gilbert*.—Alſo in the additional ſyllables of words in *ng*; as, *long*, *longer*, *ſinging*.

H is a breathing.

J is a ſound compounded of *d* and *g* ſoft in French, or *d* and *ſh* nearly. It does not vary its ſound.

K, *L*, and *M*, never vary their ſounds.

† The maſter may here exerciſe the ſcholar in a few words having vowels and diphthongs, till he can readily diſtinguiſh them.

* All the rules marked with double commas the author propoſed that the ſcholar ſhould get by heart.

N ſounds as in other languages; and when before *k*, or hard *c* or *g*, takes a certain guttural ſound together with its naſal one; as in *clink*, *ring*.

P is invariable in its ſound.

Q is invariable, and is always followed by *u*.

R is invariable.

S is the moſt irregular conſonant in Engliſh. It has four ſounds, viz. *ſſ*, *z*, *ſh*, and French *j*. 1. It moſt generally denotes *ſſ* hard, or a ſtronger utterance of *z*: As in the beginning of words; *ſafe*, *ſea*: Before and after *c* hard, *f*, *k*, *p*, *s*, *t*; as, *riſk*, *licks*, *ſtuffs*, *raſp*, *lips aſs*, *hiſt*, *fiſt*. 2. It takes the ſound of *z* generally between two vowels; as in *roſy*, *muſic*: And at the end of words after *b*, *d*, *g*, *l*, *m*, *n*, *r* and *v*; as in *blabs*, *lids*, *figs*, *hills*, *alms*, *pans*, *tears*, *leaves*: Alſo at the end of words after diphthongs; as, *news*, *dies*, *cows*, *laws*, *pays*, &c. 3. It takes the ſound of *ſh* before *i* and another vowel, if a conſonant go before; as in *admiſſion*, *expanſion*, *emulſion*, &c. Alſo at the beginning of words before *u* long; as, *ſugar*, *ſuperior*. 3. It paſſes into the ſound of French *j*, that is, a gentler aſpiration of the Engliſh *ſh*, before *i* and another vowel, if a conſonant does not precede; as in *viſion*, *elyſium*, *ambroſia*: Alſo before *u* long; as, *uſual*, *Jeſuit*, *caſual*.

"*Ti* ſounds as *ſh* before a vowel; as, *nation*, *par-*
"*tial*; except *s* go before it, as in *queſtion*."

Ti, though before a vowel, does not take the ſound of *ſh* in the additional ſyllables of words in *ty*; as, *pity pities*, *mighty mightier*:—Nor in the beginning of words; as, *tiara*, *tied*.

W and *V* never change their ſounds.

"*X* ſounds as *g* and *s* before *a* or *i*; and as *k* and
"*s* before all other letters."

"*X* ſounds as *z* in the beginning of words; as in
"*Xenophon*; alſo in *beaux*, and *flambeaux*."

Z never varies.

"*CH* has three ſounds; *etſh*, *k*, and *eſh*: As, *chace*,
"*chaſm*, *chaiſe*."

Ch

Ch ſounds as *k* in *Cham chaos character chaſm chimera chimerical chirurgical chirurgeon chirurgery chirography chirology chiromancy choir choler choleric cholic choral chord chordee chorion choriſter chorography chorus chriſm Chriſt Chriſtian chriſten chronicle chronogram chronology chryſolite chyle chymical chymiſtry.* Alſo in *Anarchy anchor alchymy archangel archipelago catechiſm catechize diſtich echo eſchew epoch euchariſt eunuch hierarchy inchoate mechaniſm mechanic machination machinate melancholy michaelmaſs monarch monarchy patriarch paſchal ſepulchre ſtomach ſtomachic ſcheme (ſchiſm ſchedule* ſometimes) *ſchool ſcholar ſcholaſtic ſcholium technical tetrarch.* Alſo in foreign names; as, *Charon Achilles Achates Baruch Enoch:* Except *Rachel,* where it ſounds *etſh.*

Ch ſounds as *ſh* in *Capuchine chagrin chaiſe chamade champaign Charlotte chicanery chancre chevalier chivalry debauchee enfranchiſement machine machinery.*

Ch ſounds *etſh* every where elſe.

"*GH* is ſounded in the following words only, "where it is pronounced *f: Chough cough draught* "*enough hough laugh rough ſlough tough* and *trough.*

"*PH* ſounds alway as *f*; except in *Nephew* and "*Stephen,* where it ſounds *v;* and the word *Diphthong,* "where it ſounds *p.*

SH is the ſame with *ch* in French; and is invariable.

TH has a ſtronger and a gentler aſpiration. It is aſpirated gently in *than that the their them then thence there theſe they thither thoſe thou though thus beneath bequeath bathe ſmoothe paths:* Alſo often between two vowels; as, *father, ſmother, hither.* In moſt others it is aſpirated more ſtrongly.

"*Th* ſounds *t* in *Thomas Thyme Anthony Catherine* "*Dorothy Thames.*"

Ch. 2. Sounds *of* Vowels.

"A Has three long and a ſhort ſound: The firſt long

" in *age*, the ſecond long in *all*, the third long in " *ſtar*, and the ſhort in *hat* *.

" *E* has one long and two ſhort ſounds: The long " ſound in *me*; the firſt ſhort in *end*, the ſecond ſhort " in *nerve*. †

" *I* and *Y* have one long ſound and two ſhort: The " long in *high* and *my*; the firſt ſhort in *hymn* and " *in*, the ſecond ſhort in *firſt* and *myrtle*. ‡

" *O* has two long and two ſhort ſounds: The firſt " long in *home*, ſecond long in *do*; the firſt ſhort in " *box*, and ſecond ſhort in *none* †.

" *U* has two long and two ſhort ſounds: Firſt long " in *muſe*, ſecond long in *rule*; firſt ſhort in *cut*, " ſecond ſhort in *full* ‡.

Ch.

* This diviſion of ſounds into *long* and *ſhort* will be found, it is hoped, both more ſimple and more accurate than that commonly given of *ſlender*, *broad*, *open*, and ſuch like. The firſt long *a* is the ſame with *ay* in *May*, and with *ai* in the French word *faire*. The ſecond long *a* is the ſame with *aw* in *law*, and with *a* in the French word *grand*. The third long is the ſame with *ea* in *hearken*. The ſhort is like *ea* in *wealth*, or *e* in the French word *elle*; and is the very ſame with the third long, only pronounced quicker.

† *E* long is the ſame with *ee* in *need*, or *i* in the French word *ſi*. The firſt ſhort *e* is the ſame with *a* ſhort; the ſecond ſhort is the ſame with *u* in *nun*.

‡ *I* and *Y* long are the ſame with *ie* in *die*, and like *i* in the French word *vin*. The firſt ſhort is the ſame with *e* long, only pronounced quicker. The ſecond ſhort *i* is the ſame with *u* in *nun*.

† The firſt long *o* is the ſame with *oa* in *coat*, or the French *o* in *parole*: The ſecond long is the ſame as *oo* in *doom*, or as *ou* in the French word *pour*. The firſt ſhort *o* is the ſame ſound as *aw* in *fawn*, differing only in time or length; thus *fawn'd* and *fond*, *aw'd* and *odd*, are only diſtinguiſhable by the length of their ſounds: The ſecond ſhort *o* is the ſame with *ou* in *double*; and is a ſound approaching very near to the firſt ſhort one.

‡ The firſt long *u* is a ſound compounded of firſt ſhort *i* and ſecond long *o*; and is the ſame as *ew* in *few*: The ſecond long *u* is the ſame with ſecond long *o*, or with *oo* in *room*. The firſt ſhort *u* is the only ſound of all the vowels which cannot be pronounced but before a conſonant; it approaches every nearly to the firſt ſhort *o*: The ſecond ſhort *u* does not differ from the ſecond long *u* but in the length of its ſound.

From the account of the Engliſh vowels given above, it will appear, that there are twelve ſounds expreſſed by them; nine of which are diſtinctly different, both in ſound, and in time or length.

In the words *there where ere women bury burial buſy* and *buſineſs*, the vowels

Ch. 3. Rules *for Short* Vowels.

" ALL the vowels have their firſt ſhort ſounds before
" a double conſonant in the middle of words,
" and before either a double or ſingle conſonant in
" the end of words; as in *hatter, hat, haſt,* &c.

" *E, I,* and *Y,* have their ſecond ſhort ſounds, 1ſt,
" Before *r* and any other conſonant; as, *mercy, per-*
" *ſon, firſt, virtue, myrtle,* &c. 2d, Before *r* at the
" end of words; as, *her, ſtir, fir,*" &c.

O has its ſecond ſhort ſound in *Accompany affront almond among another attorney Become beloved bomb bombard bombaſt bombazine borage borough boſom brother Colonel color come comely comfit comfort company compaſs comrade concert conduit coney confront conjure conſtable coſenage covenant Covent-garden cover coverlet covet cuſtomary Diamond diſcolor diſcomfit diſcomfort diſcovery done doſt doth dove dozen Effrontery encompaſs enough Forage Glove governor Honey hover Income incomparable iron London love Monday money monger mongrel monk monkey month mother None Once one onion other oven Plover pommel pother Recover Shove ſhovel ſloven ſmother ſome ſon ſovereign ſtomacher Thomas thorough ton tonnage tongue Unboſom uncomfortable uncover undone Won wonder wont word work world worm worry worſe worſhip worſt worſted wort worthy Yonker.*

" *U* has its ſecond ſhort ſound in *Bull bullace bul-*
" *let bullion bullock bully bulruſh bulwork buſh buſhel*
" *butcher Cuckoo cuſhion Fulfil full fuller Huzza*
" *Pudding Pruſſia pull pullen pulletpulley pulpit puſh*
" *puſs put Ruſſia Truth.*

Ch. 4. Rules *for the Long* Vowels.

" ALL the vowels take their firſt long ſounds before a
" ſingle conſonantand final *e;* as, *grave, theſe, mine,*
" *type,*

vowels are quite irregular, deviating from all their ſounds as above explained: They are pronounced *thair whair air wimen berry berrial bizzy bizzineſs.*

" *type, muſe,*" &c. Except, *Above are bade have live gape Thames* (to) *practiſe figure dove love ſome come done gone were:* Alſo *i* unaccented in words in *ice, ine, ite,* and *ive;* as, *ſervice office engine clandeſtine inteſtine finite perquiſite hypocrite olive native deluſive,* &c.

" The vowels *a, e, o,* and *u,* are long before a ſingle " conſonant and two or more vowels; as, *radiant, tedi-* " *ous, odium, furious.*" Except, *Arian chariot companion caſual clarion Daniel diſcretion evacuate irrational graduate gradual Immanuel impetuous jeſuit Italian ingenuous manual onion perpetual precious rational ratiocination ſpaniel Spaniard valour valiant.*

" *A* has its firſt long ſound before *n* and *g* ſoft; " as, *angel, ſtrange:* Alſo before *ſt* and *th* having a fi- " nal *e* after it; as, *chaſte, taſte, bathe.*

" *I* has its firſt long ſound, 1st, Before *gh;* as, *high,* " *light.* 2d, Before *gn, ld,* and *nd,* at the end of words; " as, *ſign, malign, mild, mind:* Alſo in *climb, Chriſt,* " *whilſt, pint.*

" *E* has its long ſound at the end of monoſyllables " and names; as, *be, me, Hebe, Penelope.*

" *O* has its firſt long ſound, 1st, Before double *l* at " the end of words; as, *boll, roll:* Except, *doll, poll,* " *moll, loll.* 2d, Before *ld* and *lt;* as in *hold, gold, dolt, molten.*" 3d, Alſo in *Afford almoſt Borne bolſter both Catacomb clothe coffer comb Deportment diſproportion divorce Engroſs export Folk force ford forge forſworn fort forth folk Ghoſt groſs Hecatomb holpen hoſt Importance impoſt inforce Job* (man's name) *Moſt Only Perforce perform pork porch porter portion portrait port poſt poſtillion proportion Quoth Remorſe report Sloth ſophy ſport ſportſman ſupport ſwoln ſword ſworn Tophet torn Worn.*

" *U* has its firſt long ſound when at the end of " its ſyllable; as *fury, ſtudious, education, eloeution,* " &c. Except, *Bury, burial, cumin, ducat, pumice, pu-* " *niſhment, ſtudy;* in which the vowels have their firſt " ſhort ſounds.

" *A*

" *A* has its ſecond long ſound, 1st, Before double " *l* at the end; as, *all*, *ball*, *ſtall*: Except, *ſhall*, *mall*, " and *Pallmall*. 2d, Before *ld ls lt* and *lk*; as, *alderman*, " *balſam*, *halter*: Except, *ſhalt*. 3d, In *albeit alcoran almanack almighty almoſt already always altho' Dwarf Falchion falcon falconer Halberd Squab ſquabble ſquadron ſquander ſquaſh ſquat ſwab ſwabble ſwaddle ſwallow ſwamp ſwan ſwap ſwarm ſwarthy Wabble wad waddle waft wallet wallop wallow wan wand wander want wanton war warble ward warden wardrobe warfare warlike warm warmth warn warp warrant warrior warren wart was waſh waſp waſſel waſt watchful watery wattle wharf wharfage what.*

" *A* has its third long ſound, 1st, Before *r* and ano- " ther conſonant; as, *part*, *farce*, &c. 2d, Before fi- " nal *r*; as in *far*, *tar*, *ſtar*, &c. 3d, Before *th*; as, *father*, *rather*, &c.

" *O* has its ſecond long ſound in *do to who whoſe* " *whom Rome womb woman wolf move prove behove* " *loſe*, and their compounds: Alſo often in *bomb*, *bo-* " *ſom*, *whore*, and *gold*.

" *U* has its ſecond ſound after *l* or *r* when at the " end of its ſyllable, or when followed by a ſingle " conſonant and final *e*; as, *luminary*, *brute*."

Ch. 5. Rules *for* Diphthongs *.

" EE Sounds as E in ME; except *ne'er* (nair), and " *e'er* (air).

" *OA* ſounds as O in MORE; except *broad* (braud), " *abroad* (abraud), and *groat* (graut).

" *EY* ſounds as A in SAME; except *key* (kee), and " *eye* (i)

" *OO* ſound as O in DO; except in *door* (dore), *floor*

* The account of diphthongs, which make the moſt difficult part of the Engliſh pronunciation, the author has been at pains to make as full as poſſible: and he hopes it will be found much more complete than any thing of the kind yet offered to the public, as he believes there is ſcarcely in our language one word having a diphthong which is not here explained.

" *floor* (flore), *boor* (bore), *flood* (flud), *blood* (blud),
" *foot* (fut), and *forſooth* (forſuth.

" *AU* and *AW* ſound as A in ALL except theſe,
" where it ſounds as *a* in *at*; viz. *aunt jaunt jaun-*
" *dice draught laugh haunch paunch launch laundry*
" *ſauſages*;—and *gauge, gauger*, ſounding as *a* in *age*.

" *EAU* ſounds as O in GO; as, *beau, beaux, bureau:*
" Except, *beauty* (beuty).

" *IO* ſounds as U in NUN; as, *chariot, viſion, car-*
" *rion, nation, marchioneſs*.

" *AI* and *AY* ſound as A in SAME; except theſe,
" where it ſounds as *a* in *at*: *Waiſtcoat, plaintiff,*
" *plaid, plaiſter, mountain, fountain* †.

" *EU, EW, UE*, and *UI*, ſound as U in MUSE: Except
" after *l* or *r*, where they ſound as *o* in *do*; thus, *drew,*
" *hew, fruit, true*.

" *IA* ſounds as A in AGE, in *marriage, carriage,*
" *miſcarriage*, and *parliament*; and as I in DINE, in
" *diamond*.

" *OE* at the end of words ſounds as O in GO; ex-
" cept *ſhoe* (ſhoo), and *canoe* (canoo).

" *EO* ſounds as E ind END, in *jeoparday, leopard,*
" *pigeon, dungeon, curmudgeon, ſurgeon, ſturgeon*.—It
" ſounds as E in ME, in *feof, infeofment*, and *people*;
" as O in COME, in *yeomen*; and as O in BOX,
" in *George* and *Georgics*.

" *EI* has three ſounds; as in *ſeize, reign, heifer* *."

1. *(ei)* Sounds as E in ME, in *conceit conceive deceit deceive either inconceivable inveigle leiſure neither obeiſance plebeian pleiades receipt receive ſeize ſeizure.*

2. *(ei)* Sounds as A in SAME, in *Deign Eight Feign feint foreign freight Height heinous heir heiday Inveigh Neigh neighbour Reign reins Sleight Sovereign Their Vein Weigh weight.*

3. *(ei)*

† *Ai* and *ay* ſound always as A in AT in the ſyllable *ain*, when not accented; as, *villain, captain, chaplain, certain, curtain*, &c. The word *ay* ſounds as *I*.

* As the remaining diphthongs are not reducible to rules, the maſter ſhould aſk them often about the claſs.

3. *(ei)* Sounds as E in END, in *counterfeit, forfeit, heifer, Leiceſter, nonpareil, ſurfeit.*

4. *(ei)* Sounds as I in FIGHT, in *heigh-ho.*

" *EA* has four ſounds; as in *clean, death, bear,* " *heard.*"

1. *(ea)* Sounds as E in ME, in *Anneal appeal appear appeaſe arrears Beach beacon bead beadle beagle beak beam bean beard beaſt beat beaver beneath bequeath bereave beſmear beſpeak bleach bleak blear bleat breach break bream breathe Ceaſe cheap cheapen cheerful cheat clean clear cleave cleaver cochineal colleague conceal congeal cream creature Deacon deal dean dear deceaſe decreaſe defeat demean demeanor diſappear diſeaſe diſpleaſe dream Each eager eagle ear eaſe eaſy eaſt eaſtern eat eaves increaſe endear intreat intreaty Fealty fear feaſible feaſt feat feature flea fleam freak Gear gleam glean greaſe Heal heap hear hearing heat heath heathen heave Impeach increaſe indear indearment interweave Knead Lead leader leaf league leak lean leaſe leaſh leaſt leave leaver Mead meagre meal mean meaſles meat Neap near neat Pea peace peaceable peach peacock peak peal peaſe plea plead pleaſe preach Queen queaſy Reach read reap rear reaſon reaſonable ream releaſe repeal repeat retreat reveal Screach ſcreak ſcream ſea ſeal ſeam ſear ſearce ſeaſon ſeaſonable ſeat ſheaf ſhear ſheath ſmear ſneak ſpeak ſpear ſqueak ſqueamiſh ſteal ſteam ſtreak ſtream ſtreamer Teach teal team teat teaze treacle treaſon treat treatiſe treatment treaty tweak Veal verdegreaſe Underneath unreaſonable unclean uneaſy uneaſineſs Weak weaken weakly weal wean weary weaſand weaſal weave wheal wheat wreak wreath Year yearly Zeal.*

2. *(ea)* Sounds as E in END, in *Abreaſt ahead Bedſtead behead blockhead bread breadth breaſt breath breakfaſt Cleanly cleanſe commonwealth Dead deaden deaf deafen deafiſh dealt death diſhearten diſpleaſure dread dreamt Endeavour Feather forehead Godhead Head headlong heady health hearken heart hearty hearth heavy*

heavy heavineſs heaven heavenly hogſhead Jealous jealouſy Inſtead Leacher leacherous leachery lead leaden leap leather leaven loggerhead Maidenhead meadow meant meaſure Ocean Peaſant pageant pageantry pheaſant pleaſant pleaſantry pleaſure Ready realm Seamſtreſs ſpread ſtead ſteady ſteadily ſtealth ſweetheart Threat threaten thread treacherous treachery tread treadles treaſure treaſury Vengeance Wealth weapon weather Yeaſt Zealot zealous zealouſly zealouſneſs.

3. *(ea)* Sounds as A in AGE, in *Bear bugbear Cupbearer Forbear foreſwear Great Pear Steak ſwear* (to) *Tear Wear Yea.*

4. *(EA)* Sounds as U in NUN, in *Dearth Earl earldom early earn earneſt earneſtly earneſtneſs earth earthen earthly earthquake Hearſe heard Learn learning Pearch pearl Reſearch rehearſe rehearſal Search Unlearned unſearchable Yearn.*

OU and *OW* have five ſounds; as in *bound, grow, touch, ſoup, ought.*

1. *(ou)* Sounds as ſecond long A and W, in *Abound about accountable accountant advowſon aground allow aloud amount around avow Blouze bough bounce bound boundary bounteous bountiful bounty* (to) *bow bowels bower bowl brow brow brouze Carouſe cloud clout clown conſound confoundedly council counſel count countenance counter counterfeit counteſs courty cow coward cowl crowd crown cowſlip Devour devout diſallow diſavow diſcount doubt doubtful doughty dowager dower dowry dowlas down downy drought drowſy drown Embowel encounter endow endowment eſpouſals eſpouſe expound eye-brow Flounce flounder flour flout flower foul found foundation foundling fount fountain fowl frown frowzy Gout gown ground growl Hound hour houſe houſehold how howl howlet Loud louſe lowr Miſcount mount mountain mountainous mountebank mouſe mouth Noun now Ounce oundle our out outlet outrage outrageous outſide outward ouze owl Plough plow pouch pound pounce pound-*

poundage pout powder power pronounce propound prowess prow Recount redound remount rencounter renounce renown round rouſe rout rowel Scoundrel ſcowl ſcowr ſcout ſhout ſhower ſnout ſouſe ſound ſour ſouth a ſow ſpouſe ſpout ſprout ſtout ſurmount Thou thouſand towel tower town towze trounce trout trowel Unaccountable Viſcount vouch vow vowel Wound Youngſter.

2. *(ou)* Sounds as O in OLD, in *Although arrow Barrow bellow below borough borrow beſtow blow bow* to *ſhoot bowl boult burrow Callow concourſe courſe courſer court courtier courtſhip crow Diſcourſe diſown dough Elbow Fallow farrow fellow flow flown follow four fourteen fourth furlough furrow Glow glow-worm gourd grow growth Hallow hallowed harrow hollow Intercourſe Jowl Know Low lowly Marrow meadow mould moulder mouldy moult mound mourn mourning mow Narrow Overflow overthrow owe owen own Pillow poulterer poultry poultice pour prowl Rainbow recourſe row Sallow ſhadow ſhallow ſhoulder ſhow ſlow ſnow ſorrow ſoul ſource* to *ſow ſparrow ſtow ſtrow ſwallow Tallow thorough though throw tow towage towards towardly Wallow wheelbarrow widow widower willow window winnow Yarrow yellow.*

3. *(ow* and *ou)* Sounds as U in NUN, in *Adjourn acknowledge Chough cough country, couple couplet courage courageous courant courier courteous courtezan courteſy couſin Diſcourage double doubly doublet Encourage enough Flouriſh Gallows Houſewifery Journal journey jouſt Knowledge Nouriſh Pourſuivant Redouble rough ſcourge ſlough ſojourn ſoutherly ſouthern ſouthward Touch tough trouble trough.*

OU ſounds as U in NUN, alſo, in all words in *ous*, not accented on the laſt ſyllable; as, *famous, preeious*, &c.

4. *(ow* and *ou)* Sounds as O in DO, in *Accoutre amour Billet doux bourne houſe Couch could crouch crouper cartouch Group Louvre Paramour Rendezvous Ragout Should ſoup ſurtout Through tour tournament toupet Uncouth Would You your youth.*

5. *(ou)* Sounds as A in ALL, in words in *ought*; as, *thought*, *bought*, *fought*, &c.

IE has three ſounds; as in *brief*, *friend*, *die*.

1. *(ie)* Sounds as E in ME, in *Aggrieve atchieve Belief believe beſiege bier bombardier brief brigadier Caſhier cavalier chief chieftain cieling cordelier Diſbelief diſbelieve Fief field fiend fierce frontiers frontispiece fuſilier Grenadier grief grievous Handkerchief headpiece Irretrievable Liege lieve Maſterpiece mien miſchief miſchievous mortarpiece Niece Piece pier pierce prieſt Relief relieve reprieve retrieve Shield ſhriek ſiege Thief thieve tier tierce Wield Yield.*

2. *(ie)* Sounds as *i* long in all monoſyllables, and in the changes of words in *y* long; as, *die*, *lie*, *ally-allies*, *fortify-fies*.

3. *(ei)* Sounds as E in END, in *befriend*, *effigies*, *obſequies lieve*.

IE ſound as *i* ſhort alſo in the changes of words ending in *y* ſhort; as, *berry*, *berries*, *ſally*, *ſallies*, *dally*, *dallies*.

AA ſounds as A in AGE, in *Aaron*, *Iſaac*; and as A in AT, in *Canaan* and *Balaam*.

Æ, *AE*, and *OE*, when not at the end, ſound as a ſingle *e*, and are often much better ſpelt ſo: Thus, *œconomy*, *Oedipus*, *Cæſar*; which may alſo be ſpelt *economy*, *Edipus*, *Ceſar*.

IEU and *IEW*, in *adieu* and *view*, ſound as U in MUSE.

N. B. In ſuch words as *medium*, *genius*, *Indian*, *i* may either make a dipthong with the next vowel or not, in poetry: But in proſe, it makes always a diphthong; and then thoſe words are pronounced as if written *meed-yum*, *geen-yus*, *Ind-yan*. Note alſo, In ſuch words as *dwell*, *quart*, *ſwitch*, *thwart*, *twiſt*, *which*, W and U form diphthongs with the following vowel, and both of the vowels are ſounded, making what are called *proper* or *complete Diphthongs*.

Ch. 6. SILENT LETERS.

"B Is ſilent after *m* or *n* at the end; as, *dumb*, "*lamb*:

" *lamb*: Alſo in *bdellium, debt, doubt, undoubted, ſubtle, ſubtilty.*

" *C* is ſilent before *t* or *z* in the beginning of words; as, *Cteſiphon, czar:* Alſo in *verdict, perfect, indict, muſcle, victuals.*

" *E* is always ſilent at the end; except in monoſyllables, proper names of perſons or places, and Latin terms; as, *me, Penelope, extempore.*

" *F* is ſilent at the end after another *f*; as, *ſkiff, muff.*

" *G* is ſilent, 1st, Before *n* in the beginning of words; as, *gnaſh, gnaw.* 2d, Before *m* or *n* at the end; as, *phlegm, diaphragm, benign.* 3d, At the end of words after *n*; as, *ſing, long.* 4th, In *bagnio, ſignior, poignant, ſeraglio, ſtrength, length.*

" *H* is ſilent after *g* or *r* in the begining of words; as, *ghoſt, rheumatiſm:*" Alſo in *heir herb homage honeſt humor humble honor hoſpital hoſtler hour annihilate ah exhort John vehement vehicle wharf:* Alſo at the end of ſcripture-names; as, *Jehovah, Moriah.*

" *I* is ſilent in *medicine, veniſon.*

" *K* is ſilent at the beginning before *n*, and at the end after *c*; as, *know, knit, thick, ſtick.*

" *L* is ſilent in the ſyllables *alf, alk, alm,* and *alv:* as *calf, balk, balm, ſalve:* Alſo in *could would ſhould ſolder almond falcon chaldron folks Ralph Holburn Briſtol Malcolm Lincoln:* Alſo at the end after another *l*; as, *hill, fill.*

" *N* is ſilent in the end after *m*; as *hymn, condemn.*

" *P* is ſilent in the beginning before *t* or *s*; as, " *Ptolemy, pſalm:* Alſo in *receipt.*

" *S* is ſilent before *c* ſoft; as, *ſcience:* Alſo in " *iſle, iſland, viſcount, demeſne Liſle Carliſle:* Alſo at " the end after another *ſ*: as, *miſs, loſs.*

" *T* is ſilent in the ſyllable *ſtl*; as, *caſtle, briſtly, joſtling.*"

U is ſilent in *guarantee guard guardian gueſs gueſt guide guile beguile guild guilt guinea guiſe diſguiſe*

guittar miſguide build buoy buy conquer conqueſt exchequer equipage harlequin liquor marquis maſquerade.

" *U* is always ſilent at the end after *g* or *q*; as " *rogue, opaque:* Except, *ague* and *argue.*

" *W* is ſilent in the beginning before *r*; as, *write,* " *wreſtle:* Alſo in *anſwer ſword ſwoon wound whole* " *wholeſome whoop ſouthward toward who whoſe whom* " *whore.*

" *GH* is ſilent in *ſchiſm, ſchedule, drachm, yacht.*

" *GH* is always ſilent in the middle or end, except " in *chough, cough, draught, enough, hough, laugh,* " *rough, ſlough, tough, trough.*

" *PH* is ſilent in *phthartic* and *phthiſic.*

" *TH* is ſilent in *aſthma* and *iſthmus* *."

Ch. 7. *Words quite irregular, as they are ſpelt.*	*Words quite irregular, as they are pronounced.*
BUry burial buſy	BErry berrial bizzy
Buſineſs burgh	Bizzineſs burroe
Bayonet colonel coroner	Bagonet curnel crowner
Cucumber drought	Cowcumber drowth
Halfpenny ay gauge	Haypenny I gage
Hautboy hautgout	Hoboy hogo
Houſewife lieutenant	Huſſif leftennant
One once two women	Wun wunce too wimen
Common-ſewer viſcount	Common-ſhore vicount
Iſle iſland ſeraglio phlegm	Ile iland ſerallio flem
Diaphragm ſubtle muſcle	Diafram ſuttle muſſel
Czar yacht drachm bagnio	Zar yot dram bannio
Signior demeſne eye buoy	Seenior demeen I by
Beaux ſouthward	Boſe ſuthard
Billet-doux poignant	Billee-doo poinant
Towardly* choir chew	Toardly quire chaw
Shew ſtrew ſew accompt	Show ſtrow ſow account
Ache aſparagus boatſwain	Ake ſparrowgraſs boſan
Indict.	Indite.

* See Part II. Chap. 1, 2, 3, and 4.

* The following words are often much better ſpelt as they are pronounced.

APPENDIX.

Containing OBSERVATIONS on *Accent*, *Emphaſis*, *Points*, *Figures*, *Contractions*, &c.

WHAT are the chief rules of reading well? The chief rules are theſe: To read naturally, with the ſame tone as in ſpeaking; to read ſo ſlow and articulately, as that very letter may be heard diſtinctly; to read ſo loud, as to be heard by thoſe about you, but not louder; to pronounce the words as the beſt ſpeakers do; to obſerve the points; to lay the emphaſis properly; and to vary the tone according to the ſenſe.

What do you mean by *Accent*? Accent is the raiſing of the voice upon a ſyllable; as on *fa* in *father* *.

What do you mean by *Emphaſis*? Emphaſis is the raiſing of the voice upon a word; as upon *this*, when we ſay, "*This* is the man."

Upon what words ſhould the emphaſis be laid? The emphaſis ſhould never be laid on ſuch inſignificant words as *the*, *or*, *and*, *at*, *with*, *to*, *from*, *of*, *on*, *in*, *by*. It ought to be laid on all the moſt expreſſive and ſtriking words, as,

"*Silence*—how *dead*; and *darkneſs*—*how profound!*"

An emphaſis ſhould alſobe put on all words that are oppoſed to one another; as, "The *great* and the *ſmall* "are there, and the *ſervant* is free from his *maſter* †."

* Very little can be taught of accent by rules. In words of two ſyllables the accent is moſt generally laid on the firſt ſyllable; and in words of three ſyllables or upwards, it is more commonly laid on the firſt or ſecond ſyllables than on any other. But the moſt certain rules are theſe three: 1ſt, Words having any of thoſe ſyllables *tion*, *ſion*, *tious*, *cious*, *tial*, or *cial*, have the accent on the ſyllable preceding; as, *oration conviction*, *confuſion*, *flagitious*, *malicious*, *impartial*, *provincial*, &c. 2d, All words ending in *ity* have the accent on the antepenult, or third ſyllable from the end; as, *felicity*, *acidity*, *fecundity*, *formality*, *enmity*, *affinity*, &c. 3d, All the vowels are accented when followed by a ſingle conſonant and two or more vowels; as, *harmonious*, *tedious*, *genius*, *odium*, *menial*, &c.

† The firſt clauſe of this rule concerning emphaſis ſhould be carefully

How many points are there? Six: Comma, ſemicolon; colon: period. Point of interrogation? and point of admiration! ‡

What is the uſe of the points? The points ſhow where to pauſe in breathing.

What is the difference betwixt the pauſe made at the comma, and that made at the other points? The pauſe at the comma is ſhorter than that made at all the other points: and beſides, at all the other points we not only pauſe, but change our tone; which is not done at the comma §.

Of

fully attended to; as children are exceedingly apt (eſpecially in poetry) to neglect the moſt ſtriking words, and to put the emphaſis on thoſe little inexpreſſive ones.

‡ The ſcholar ſhould be here farther exerciſed on the points, till he can readily diſtinguiſh them at ſight.

§ There is perhaps no part of grammar which has been ſo much miſrepreſented as punctuation. "The period" ſays Dr Lowth, "is a "pauſe in quantity or duration double of the colon; the colon is dou- "ble of the ſemicoln; the ſemicolon is double of the comma. So that "they are in the ſame proportion to one another, as the ſemibrief, "the minim, the crotchet, and the quaver, in muſic. In muſic, the "proportion between the notes remains ever the ſame; and in diſ- "courſe, if the doctrine of punctuation were exact, the proportion "between the pauſes would be ever invariable."

This account of Dr Lowth is rather ingenious than juſt, and undoubtedly too nice for practice.

Again, Mr Sheridan ſeems to have inadvertently followed others in this matter; and tells us, "The comma, ſemicolon, and colon, are "pronounced with the ſame tone, and differ only in point of time; "and that the period, and it only is marked by a different tone." That all the other points except the comma are marked by a different tone as well as the period, nothing but mere inattention could have ſurely made Mr Sheridan affirm: And I am certain, that every one, who knows any thing of reading with propriety, will be convinced of the miſtake, by reading the following or any ſuch ſentences—

Moſt potent, grave, and rev'rend ſignors;
My very noble and approv'd good maſters;
That I have ta'en away this old man's daughter,
It is moſt true; true I have married her;
The very head and front of my offending,
Hath this extent; no more.

Or this,——

"A rumor was ſpread that Philip was ſick; that rumor was follow- "ed by another, that Philip was dead; and then, as if all danger "died with him, you dropt your preparations; whereas then, then "was your time to puſh and be active; then was your time to ſecure "yourſelves, and confound him at once."

That

Of MARKS, CAPITALS, CONTRACTIONS, NUMBERS, *&c.*

THERE are twelve Marks made uſe of in Printing.
1. *Apoſtrophe* ' 2. *Hyphen* - 3. *Parentheſis* ( )
4. *Brackets* [ ] 5. *Paragraph* ¶ 9. *Quotation* " "
7. *Section* §

That in theſe ſentences the voice ſhould be changed at the ſemicolons as well as the periods, I need not labor to prove, unleſs to thoſe who do not know how to read them. Another conſtant miſtake is the aſſerting that the change of tone is only made by a falling of the voice; whereas it is alſo often made by a riſing of the voice; as in the former ſentence: " A rumor was ſpread that Philip was dead, &c." It is ſcarce neceſſary to obſerve, that the ordinary points are very inſufficient to expreſs all the pauſes that ſhould be made in reading. When breathing is found neceſſary, a ſmall pauſe may be generally made without a point; but the tone of voice muſt not be changed. Before an emphatical word or clauſe of a ſentence, a pauſe may be often made with great propriety and beauty: By theſe means the attention is more awakened, and the paſſions more eaſily moved; thus in the following lines of Gray——

The boaſt of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Await alike—th' inevitable hour.

In Burleſque it has a very happy effect, and increaſes the ridicule: As in Felding's Tom Thumb——

This day, O Mr. Doodle——is a day indeed;
A day—we never ſaw before.
Sure never was ſo ſad a king as I!
My life——is worn as ragged as a coat
A beggar wears.

It has been often diſputed whether a pauſe ought to be made at the end of the lines in poetry, when there is no point. In poetry that does not rime, it is without queſtion always improper; but in rime a very ſhort pauſe is ſometimes allowable as in theſe lines—

The mean, ſuſpicious wretch, whoſe bolted door
Ne'er mov'd in duty to the wand'ring poor——

In ſuch lines as the following, where the ſmalleſt pauſe would disjoin and obſcure the ſenſe, it would be vaſtly improper—

But ſad experience taught me how to prize
Myſelf, and how this world; ſhe bade me riſe
To nobler flights, regardleſs of a race
Of factious emmets; pointed where to place
My bliſs, and lodg'd me in thy ſoft embrace.

Before I finiſh this important part of pronunciation, I muſt take notice, that there is alſo a metrical or poetic pauſe, which falls generally on every ſecond ſyllable of the line, and muſt coincide with an accented ſyllable, if the lines are ſmooth. This pauſe, though of uſe in aſcertaining the harmony of poetic numbers, is very improper and abſurd when introduced into reading.

7. *Section* § 8. *Ellipſis*— 9. *Index* ☞ 10. *Aſteriſk* * 11. *Obeliſk* † 12 *Caret* ʌ.

1. An *Apoſtrophe* is ſet over a word where ſome letter is left out; as, *'tis*, for *it is*: *tho'*, for *though*; *lov'd*, for *loved*. 2. A *Hyphen* joins ſyllables together, and ſometimes words which make a compound; as, *apple-pie*, *cheeſe-cake*, &c. 3. A *Parentheſis* includes ſomething not neceſſary to the ſenſe, but brought in to explain or illuſtrate it; as, *I know that in me (that is, in my fleſh) dwelleth no good thing*. 4. *Brackets* or *Crotchets* include a word or words that are mentioned as the very matter of diſcourſe; as, *The little word* [man] *makes a great noiſe in the world*. They are alſo uſed to incloſe part of a ſentence cited from another author; ſometimes what is to be explained, and ſometimes the explication itſelf. But *Brackets* and *Parentheſes* are often uſed for one another without diſtinction. 5. The *Paragraph* is a mark chiefly uſed in the bible, and denotes the beginning of ſome new matter or ſubject. 6. The *quotation*, or double comma inverted, is uſed to diſtinguiſh what is cited from an author in his words. 7. A *Section* ſhews the diviſion of a chapter, &c. and is uſed for the ſame purpoſe in common books as the *Paragraph* is in the *Bible*. 8. The *Ellipſis* is uſed when part of a word or ſentence is omitted; as, *K—g* for *King*. 9. The *Index* denotes that the paſſage which it points to is very remarkable. 10. The *Aſteriſk* or *Aſteriſm* generally refers to ſome remark in the margin or at the bottom of the page. When ſeveral of them ſtand together, they imply that ſome part of an author is loſt, or too immodeſt to be read. 11. The *Obeliſk* or *Dagger*, and alſo parallel lines marked thus ‖, are uſed to refer to ſomething in the margin. 12. The *Caret* is made uſe of in writing (not in printing) to ſhew the omiſſion of a word or letter, and the place where it ought to come in; as,

A good boy riſes ʌ *early in the morning.*

It

It may not here be amiſs to mention thoſe crooked lines called *Braces*, the deſign whereof is to couple two or more words or lines together that have a relation to one thing; as,

The vowel *a* has { a long / a ſhort / a broad } Sound.

A Brace is alſo uſed in poetry, when three lines have the ſame rhyme or ending.

There are ſome other marks that relate to ſingle words, the uſe of which ought likewiſe to be known: They are, 1. a *dialyſis*, or *diæriſis* ¨ placed over vowels to ſhow they muſt be pronounced in diſtinct ſyllables; as in *Raphaël*, *Ephraïm*, &c. 2. *Circumflex*, ^, which is ſet over a vowel to denote a long and grave ſound; as in *Euphrâtes*. 3. An *accent*, marked thus ', to ſhow where the ſtreſs of the voice muſt be placed; as in "díligence, negléct," &c. And ſometimes a double accent is uſed to ſhow that the following conſonant muſt be pronounced double, as in *bá'niſh*, *hó'mage*. 4. To theſe we may add the *long* ¯, and the *ſhort* ˘, which denote the quantity of the ſyllable over which they are placed; as in the word "wâtĕr."

1. A *capital*, or *great letter*, begins every name of the ſupreme Being; as *God*, *Lord*, the *Almighty*, *Father*, *Son*, *Spirit*, &c. 2. All the proper names, whether of men or things, and titles of diſtinction, as *King*, *Queen*, *Knight*, *Eſquire*, &c. muſt alſo begin with a capital. 3. So muſt every book, chapter, verſe, paragraph, and ſentence after a period. 4. A ſaying, or citation from an author, and every line of a poem, ought to begin with a great letter. 5. *I* and *O*, when ſingle, muſt be capitals. 6. Any words, eſpecially names or ſubſtantives, if they be emphatical, may begin with a capital; but the common practice of beginning every ſubſtantive with a great letter, is not to be recommended.

Capitals alſo are frequently uſed for *ornament*, as in the

the titles of books; and likewiſe to expreſs *numbers*, and in *abbreviations*.

Some common Abbreviations, *or* Contractions, *wherein* Letters *ſtand for* Words.

A. *for* anſwer.
A. B. *or* B. A. bachelor of arts.
A. D. *Anno Domini*, in the year of our Lord.
A. M. *Anno Mundi*, in the year of the world.
A. M. *or* M. A. maſter of arts.
B. D. bachelor of divinity.
B. V. M. bleſſed virgin *Mary*.
C. C. C. *Corpus Chriſti* college.
Cent. *Centum*, a hundred.
D. D. doctor of divinity.
Dr. doctor *or* debtor,
Dit. *or* D°. *Ditto*, the ſame.
E. g. *or* ex. gr. *exempli gratiâ*, for example.
Eſq; Eſquire.
F. R. S. fellow of the royal ſociety.
G. R. *Georgius Rex*, king *George*.
Id. *idem*, the ſame.
Ib. *ibidem*, in the ſame place.
i. e. *id eſt*, that is.
J. H. S. *Jeſus Hominum Salvator*, Jeſus ſaviour of men.
J. D. *Juris Doctor*, doctor of laws.
Kt. knight.
L. C. J. lord chief juſtice.
LL. D. *Legum Doctor*, doctor of laws.
M. D. *Medicinæ Doctor*, doctor of phyſick.
M^r. Maſter.
M^rs. Miſtreſs.
MS. Manuſcript.
M. S. *Memoriæ Sacrum*, ſacred to the memory.
MSS. Manuſcripts.
N. B. *Nota Bene*, mark well.
N. S. new ſtyle.
O. S. old ſtyle.
Pen. *or* Penult. the laſt but one.

Per.

Per. Cent. by the hundred.
P. S. *Poſt Scriptum*, poſtſcript, after written.
Q. queſtion *or* queen.
q. d. *quaſi dicat* or *dicas*, as much as to ſay.
R. *Rex*, king; or *Regina*, queen.
Rev. Reverend.
Rt. Right.
S. *or* St. Saint.
S. T. P. *Sacræ Theologiæ Profeſſor*, profeſſor of divinity.
V. *Vide*, ſee.
V. D. M. *Verbi Dei Miniſter*, miniſter of the word of God.
v. g. *Verbi gratia*, for example.
viz. *videlicet*, to wit, namely.
ult. *ultimus*, the laſt.
&, *et*, and.
&c. *et cætera*, and the reſt, and ſo forth.

There are many other contractions that are uſed both in print and writing, moſt of which may be reduced to the following heads:

1. Titles and characters of men: As *Abp.* archbiſhop; *Capt.* captain; *Gent.* gentleman; *Philomath.* philomathematicus, a lover of the mathematicks.

2. Proper names of perſons and places: As, *Geo.* George; *Wm.* William; *Lond.* London.

3. Books of the Bible; as *Gen.* Geneſis; *Ex.* Exodus, *&c.*

4. Names of months: As, *Jan.* January; *Sept.* September, *&c.*

5. Names of winds: As, *E.* Eaſt; *W.* Weſt; *N.* North; *S.* South; *N. N. E.* North-North-Eaſt, *&c.*

6. Parts of books: As, *Ch.* or *Chap.* chapter; *Sect.* ſection; *pag.* or *p.* page; *l.* line; *v.* verſe; *Ep.* epiſtle; *Obſ.* obſervation; *Sol.* ſolution, *&c.*

A TABLE *of* NUMBERS *and* FIGURES.

NUMBERS are uſually expreſſed either by theſe ſeven Roman capital letters, I, V, X, L, C, D, M, which

which are called *numerals*; or by these ten characters, *viz.* 1, 2, 3, 4, 5, 6, 7, 8, 9, which are called *figures*, and 0 which is a *cipher*.

Their Signification.

I One. V Five. X Ten. L Fifty. C a Hundred. M a Thousand.

1 One. 2 Two. 3 Three. 4 Four. 5 Five 6 Six. 7 Seven. 8 Eight. 9 Nine. 0 Nothing.

Observe concerning the *numeral letters*, That if a less *numeral letter* be placed before a greater, it takes away from the greater so much as the lesser stands for; but being placed after a greater, it adds so much to it as the lesser stands for: As the letter V stands for *Five;* but having I placed before it, it takes *one* from it, and makes both stand but for *Four*, thus, IV. But I, being set after V, adds *One* to it, and makes it *Six*, thus VI.

Take notice of these examples.

IV Four	V Five	VI Six
IX Nine	X Ten	XI Eleven
XL Forty	L Fifty	LX Sixty
XC Ninety	C Hundred	CX Hundred and ten.

Observe, concerning the *Characters* or *Figures*, That *Ciphers* at the right-hand of *Figures* increase their value ten times; as, 1 One, 10 Ten, 100 Hundred, 7 Seven, 7000 Seven Thousand: But at the left-hand they signify nothing at all; as, 01, 001, make but *One*; 002, but *Two*.

A figure at every remove from the right hand increases its value ten times, as 9 *Nine*, 98 *Ninety-eight*, 987 *Nine hundred eighty-seven*.

1 One	I	10 Ten	X
2 Two	II	11 Eleven	XI
3 Three	III	12 Twelve	XII
4 Four	IV	13 Thirteen	XIII
5 Five	V	14 Fourteen	XIV
6 Six	VI	15 Fifteen	XV
7 Seven	VII	16 Sixteen	XVI
8 Eight	VIII	17 Seventeen	XVII
9 Nine	IX	18 Eeighteen	XVIII

19 Nine-

19	Nineteen	XIX
20	Twenty	XX
21	Twenty-one	XXI
22	Twenty-two	XXII
23	Twenty-three	XXIII
24	Twenty-four	XXIV
25	Twenty-five	XXV
26	Twenty-six	XXVI
27	Twenty-seven	XXVII
28	Twenty-eight	XXVIII
29	Twenty-nine	XXIX
30	Thirty	XXX
40	Forty	XL
50	Fifty	L
60	Sixty	LX
70	Seventy	LXX
80	Eighty	LXXX
90	Ninety	XC
100	One Hundred	C
200	Two Hundred	CC
300	Three Hundred	CCC
400	Four Hundred	CCCC
500	Five Hundred	D or IↃ
600	Six Hundred	DC or IↃC
700	Seven Hundred	DCC or IↃCC
800	Eight Hundred	DCCC or IↃCCC
900	Nine Hundred	DCCC or IↃCCCC
1000	One Thousand	M or CIↃ
1775		MDCCLXXV

One thousand seven hundred and seventy five.

Note here, That the numbers are sometimes expressed by small Roman letters; *as*, i. *one*; ii. *two*; xvi. *sixteen*; lxxviii. *seventy-eight*; &c.

Note also, Where books, chapters, sections, and verses, are cited, the *numerical letters* are generally used to signify the book or chapter; and the *figures* to signify the sections, verses, or smaller parts: As, *Exod.* xii. 17.; *Exodus, the twelfth chapter, and the*

ſeventeenth verſe. So *B.* ix. *Sect.* 24. ſignifies *Book the ninth*, and *the twenty-fourth Section.*

Figures are alſo uſed to expreſs the things following, *(viz.)*

1. The order, or ſucceſſion, of things: As, *1ſt*, *2d*, *3d*, *4th*, *10th*, *39th*; *firſt*, *ſecond*, *third*, &c.

2. The fractions or parts of a thing: As, ½, *one half*; ⅓, *one third part*; ¼, *one fourth, or quarter*; ¾, *three quarters*; ⅝, *five eighths*, &c.

3. The ſize of books: As, 4to, *Quarto*; 8vo, *Octavo*; 12mo, *Duodecimo*, or Twelves; 24to, Twenty-fours.

4. The month: As, 7br. *September*; 8br. *October*; 9br. *November*; 10br. *December*.

The LORD's PRAYER, *Matth.* vi.

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

The CREED.

I Believe in God, the Father Almighty, Maker of heaven and earth: And in Jeſus Chriſt, his only Son, our Lord; which was conceived by the Holy Ghoſt, born of the Virgin *Mary*; ſuffered under *Pontius Pilate*; was crucified, dead, and buried; he deſcended into hell *; the third day he roſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead: I believe in the Holy

* i. e. *Continued in the ſtate of the dead, and under the power of death, till the third day.*

Holy Ghoſt, the holy catholic church, the communion of ſaints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. *Amen.*

A Morning PRAYER.

GLory be unto thee, O Lord, for all the bleſſings and favors which I continually receive from thy bountiful hand; particularly, for the comfortable refreſhment of the night paſt.

Aſſiſt me, *O Lord*, our *heavenly Father*, by thy grace, that I may worſhip thee, ſerve thee, and obey thee, as I ought to do. Supply me with all things needful for my body and ſoul. Give me ſuch a meaſure of wiſdom and underſtanding, that I may be enabled to direct my ways aright, and to ſearch into all thoſe things that are neceſſary for me to know and to do. Let me avoid all occaſions of offending thee. And ſuffer me not to be tempted or allured to any folly or vice; but enable me to withſtand and reſiſt them.

Let my mind be furniſhed with all dutiful and tender ſentiments towards my parents and governors, paſtors and teachers; and with love and friendſhip to my brethren, companions, and ſchool-fellows, that I may do unto all perſons as I would they ſhould do unto me. And let me demean myſelf with temperance, ſobriety, and chaſtity; not coveting or deſiring other mens goods or properties; but learn to be content and eaſy under all the diſpenſations of thy providence. For the ſake of thy Son, our Lord, Jeſus Chriſt. *Amen.*

An Evening PRAYER.

O *Lord God*, our *heavenly Father*, I thy poor creature moſt humbly approach before the throne of thy mercy, to implore pardon and forgiveneſs for the

ſins and follies of this day; the vanity of my thoughts, the raſhneſs of my words, and the evil of my actions.

Let me offer unto thee due praiſe and thankſgiving for all the mercies and favors thou haſt this day beſtowed upon me. As long as I live I will praiſe the Lord, as long as I have any being I will magnify the God of my ſalvation.

Let thy protection and bleſſing be continued unto all my relations, friends, and benefactors, this night and for ever.

Bleſs even me alſo, O heavenly Father. Let the guardian angels have particular charge over, and protect me from the dangers and accidents of this night; that, being refreſhed with ſeaſonable reſt, I may ariſe in the morning, fitter for the ſervice and employments of the day. For the ſake of thy Son, our Lord, Jeſus Chriſt. *Amen.*

A GRACE *before Meat.*

LET this food, *O Lord*, that by thy bountiful providence is prepared for us, comfort and nouriſh us; that we may live to ſerve and glorify thee: thro' *Jeſus Chriſt*. Amen.

A GRACE *after Meat.*

FOR the refreſhment which thou haſt at this time vouchſafed us, *O Lord*, be pleaſed to accept our humbleſt thanks: through *Jeſus Chriſt*. Amen.

THE END.

BL